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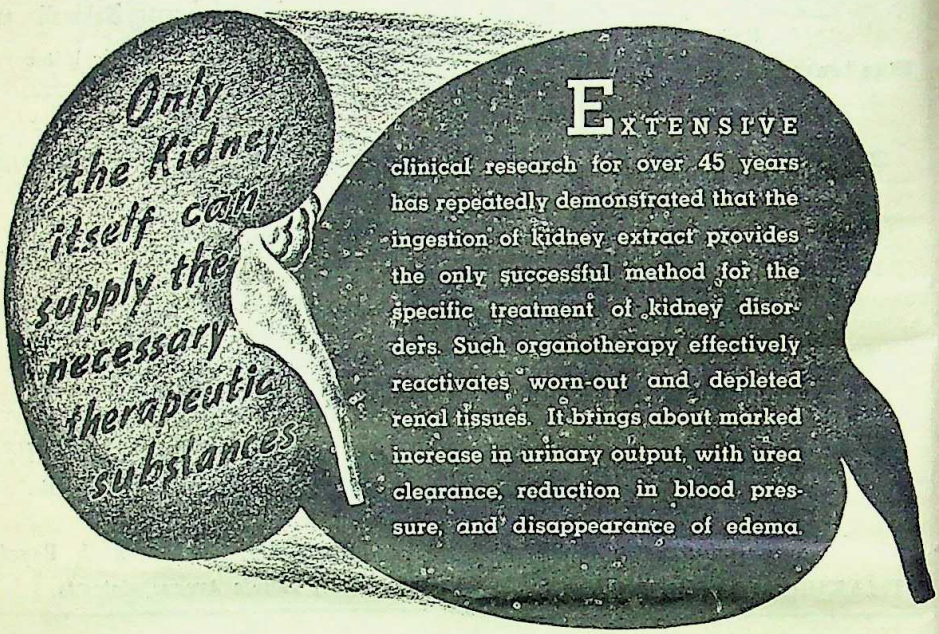

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JOURNAL of AYURVEDA

VOL. XV FEBRUARY, 1939 No. 8

Cultural Alienation of Congress Governments.

The congenital myopia of Congress Ministries in their inability to give spacious accommodation for the rehabilitation of Indian culture is notoriously patent to-day. The malevolent intentions pertaining to proper appropriation of public revenues for the elevation of indigenous medicine are openly expressed by the refusal of the Health Minister of Madras to raise its 'School of Indian Medicine' to the status of a college. The magnanimous endowment of the Rajah of Panagal for the uplift of Indian Medicine has been left in the lurch by the laxity of the Health Minister for concerting measures for spread of Indian Medicine.

The sudden elevation of the Stanley Medical School into a full blown medical college overnight, the discontinuance of recruitment of stipendiary Medical Officers, and fussy forging of a Public Health Act are all in keeping with the alien penchant of this allopathic Licentiates, who crossed the Rubicon on the other side of the Suez

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and behave like representatives of Fort St. George in matters of medical relief. Mass medical relief is miserably served on the plea of paucity of funds brought about by the pet prohibition programme of the Congress Ministry, that ruthlessly gives provocation to Indian Pharmacy by condemning *Asavas* and *Aristas*, that form the back-bone of Indian Chemo-therapy. The strong sinews of *Siddha Kalpas.*, *Rasayana* and *Vajeekarana Tantras* of Indian Medicine are petrified by prohibition. The poor physicians of Ayurvedic and Siddha systems are paralysed by the penal clauses of a Prohibition Act, that is there more for the policy of the Government as a Pinch-beck. The connivance of the Congress majority to crush Indian Medicine and placate allopathy is a curious alloy of Congress Caption that is indigenous to the ear and alien at the heart.

The awakening of the Hereditary Vaidyas and Hakims, glaringly palpable in the recent Conference at. Bangalore, will not be easily brushed aside by the Congress, that contemptuously treats them. The electoral colleges, that the Hereditary Doctors are planning to put up with enabling credœs for election pledges to prop up to the Legislatures of the country only such candidates as assent to the adoption of Ayurvedic and Unani as systems of state medical relief, will be a terrible force to correct the congenital bias of the college-men that enter the Legislative Assemblies and Councils

The intellectual arrogance of the Cabinet members belittling the benign services of the basic back-bone of Indian medical relief, that the Hereditary Vaidyas and

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Hakims are, shall have a very short shift after the groundwork of these electoral Colleges.

The Political Pundits and Mullahs must beware. That mass-awakening of the Hereditary Pundits and Hakims will have representations on their strong-holds, and that the tables will be turned against them by similar shibboleths, slogans and handy devices, whereby they were put in their mighty seats of the Mughals, are too certain. The callous indifference of the Health Minister and the political pantomimes of the Madras Cabinet in pulling the legs of the poor population shall be corrected with intellectual irrigation of the entire nation through popular education by Hereditary Doctors that have a hold on the homes and hearths of Rural India. Haphazard laws of prohibition, relentless rules of medical registration, reckless recrimination of the Indian medical systems and rapid hybridization of Ayurved shall no more be tolerated by the pacific Pundits, who are risen from their slumber by premeditated provocation of Political Pandits in power.

Dr. M. R. Samey (Bangalore)

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ORIGINAL ARTICLES.

Studies in Ayurvedic Colleges

Dr. Vinayakarao Bapat, L.A.M.S., Ayurveda Vidwan ; Malnad Ayurverdic Pharmacy, Sagar—Shimoga.

(*Continued from our January Issue*).

The hospital work should form an important factor of the training. The students should be forced to work in the hospital daily. As has been told before, only the Ayurvedic medicines must be used. In cases of difficulty some other Ayurvedic doctor may be consulted or the patient may be sent to an allopathic hospital. But in no case western medicines be used in this hospital, as the students by seeing such a treatment are apt to lose faith in Ayurvedic medicines if perchance the patient recovers from the other medicine.

Researches should be carried on to replace such of the allopathic medicines, which are apt to be thought to be unavoidable, by Ayurvedic ones. In such rare cases, where the western medicines cannot but be used (these cases I think are practically nill) such medicines can, for the present, be used, till it is replaced by an Ayurvedic equivalent. In my experience I have found that it is impossible to think of an Ayurvedic equivalent when once we begin to use any western medicine. But on the other hand if we practically reject it altogether, then I think we will be forced to find out the equivalent medicine. By this method we will reach our goal earlier. Those who can really labour to find out an Ayurvedic equivalent while using the western medicine may, I think, use that medicine for the time being. We shall next consider about the texts to be prescribed.

Pandit Hari Prapannaji Sharma and Vaidya Jadavaji Tricumji Acharya have in their article "How can the All India Ay. Vidya Pitha become the real one" have said that the following three points should be considered while choosing the texts.

1. The original books like Charaka, Susruta etc. should be taught in the same manner as they are written ; and the students examined similarly. The corresponding eastern science should be taught whenever necessary while teaching the original books.

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2. Separate books may be written on general principles of diagnosis, treatment etc., collecting all possible information from the original books. These books should only be collections with corresponding information from the eastern science written under hints, glossery etc.

3. Separate books giving corresponding ideas of the western and eastrn medical science may be written (like Pratyaksha Shariram by Gananath Sen).

The defects in each of the above methods have been explained in the same article. General principles, diagnosis, treatment, etc. are scattered in Susruta and Charaka. In Ashtanga Hridaya it is found is some order. Yet this order is not complete. So a separate book should be written, dividing it into various sections for each of the above divisions, or separate books may be written on each subject. This must mainly be a collection along with the commentary written in various vernaculars. The student should also be taught corresponding eastern science with the help of suitable available books. This, I think, is the best method to be adopted. The books of the second and 3rd group are of course useful, but by studying such books the knowledge of the student is likely to be limited, as, such books do not give exhaustive information on the subject in any of the sciences. These books may only be prescribed for reference.

It is a good idea to establish a central Ayurvedic college on behalf of the All India Ayurveda Vidya Pitha. If Ayurvedic Colleges are established in different parts of India by the Congress ministries (which is probable), I think there is no necessity to establish a central Ayurvedic College. Instead of this, the All India Ayurveda Vidya Pitha will do well to open a college for post-graduates to give them training in certain branches like diseases of the eye, of the head (जत्रूर्ध्व रोग), Tuberculosis, diseases of women and children etc. I would also suggest that a central Indian Medical Board be formed on behalf of the Vidya Pith and this would carry on various researches along with its other legitimate duties This, I think, would work better. In that case the Vidya Pith will have to cease confering diplomas in the present manner without giving any sort of training.

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A few words must be said about the qualification of the staff in the Ayurvedic Colleges. It is almost universally accepted that doctors trained both in Ayurveda and allopathy should be entertained. But one point must be considered. The present double qualified doctors are usually better scholars in western subjects than in Ayurvedic subjects. They of course (some of them) really have great faith and reverence for Ayurveda. But, it must be accepted that they are not real Ayurvedic doctors in the practical field. I mean they cannot equal the experienced pure Ayurvedic doctors of the present day. That is why the institution, for which such doctors are responsible, are not working to the best satisfaction. Experienced Ayurvedic doctors must be sent to study the western subjects and they should be entertained in colleges. Many times it is seen that Ayurvedic physicians who undergo allopathic training without practising for at least a couple of years will practically forget what they had learnt, before they complete the course. Such doctors, with a few exceptions, do not prove to be in any way better than the present double qualified doctor, who have learnt Ayurveda after studying allopathy. So, only experienced Ayurvedic doctors who have real faith in the science must be selected for further study and research. Along with these doctors the institution should have in its staff a few experienced, aged, heriditary Ayurvedic doctors. These, with their vast experience, will help to train the best physicians.

NOTE—I want to make it clear to the officers, about whom reference has been made in the article, that this is not written with any personal grudge or with an idea of wounding any body. So I hope they will not take it in that sense. I also request them to redress the defects to their best ability if they find, after impartial consideration, that what I have said is correct.

V R. B.

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The Practice of Yoga

By Dr. DURGA RANJAN MUKHARJI, M.B.
Calcutta.

Having finished the item Jama and Newama as also the third item Asanam we now take up the item (which really comes under Sauch of newama) which should essentially be practised before the practice of the 4th item Pranayam.

Narisodhan.

Narisodhan is a non-injurious respiratory exercise, which helps to the body in a perfectly healthy state. The exercise is simple and can be practised by every individual of any sex and at any age This, though to be practised after the practice of asanam, may be practised in a sitting posture with the erect spine and the head comfortably placed, preferably slightly extended. It is being described in detail as the practice is a very useful one. It is a method of exercise for preventing common ailments. Clinically, it can be utilized for curing many ailments not ordinarily amenable to common therapy. Narisodhan is a process of taking in breath slowly and steadily to the fullest extent through one nostril and relea ing (exhaling) the inhaled air through the other nostril slowly, steadily and to the maximum amount. The process is repeated through the other nostril. There is a definite process for carrying it on.

Seated in the asanam, preferably Padmasanam (already described) with the eyes fixed on the navel (or the tip of the nose), the learner presses the right nose with the right thumb, so as to close up the right nasal orifice. External air is gently, slowly, but steadily (in a continuous stream without jerks) inhaled to a maximum capacity. During this process of inspiration, there are instructions for thinking of the passage of the flow of air, in a particular direction. This thought affects the type of respiration—abdominal, thoracic or a combined type—which will be shown later on. A beginner may think, as will be easier for him to practise,

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that the wind descends from the nose to the umbilicus (navel). This thought causes an abdominal type of respiration; the diaphragm descends and the abdominal wall swells forward (protrudes antiriorly), the pelvic floor tends to descend down. There is a relaxation of the muscles of the abdominal wall, causing accommodation for the intraabdominal viscera. The lung inflation takes place by the increase of the thoracic cavity caused by the lowering down of the partition between abdomen and thorax, I mean the diaphragm. A yogi however thinks during inspiration that an impulse travels upward from the lower end of the spine to the point of the third eye on the forehead. This can be done after one has practised yoga for sometime and has realised the yogic anatomy. The medical aspect also indicates that there is rationale of such thought with respiration. When the inhalation is maximum to one's capacity of taking in breath without loss of time, the right nose is released by removing the thumb and the left nose is by being pressed (through) by the right little and ring fingers. The inhaled air is thus gradually, slowly and steadily expelled (exhaled) in a continuous stream (without jerks) through the right nose to the maximum extent. During the process of breathing out, the learner thinks that the air travels from the navel upwards towards the nose. A yogi thinks that there is a travel of an impulse from the third eye to the lower end of the spine. (That is just reverse to the thought as during inhalation) The exhalation or breathing out process being completed, air is again drawn in through the same nose and it is expelled through the opposite or left nose. During the process of expiration through the left nose, the right nose is kept closed by the right thumb and the left nose is released by the withdrawal of right ring and little fingers. This act of breathing in slowly through the left and expulsion through the right nose without delay, followed by inhalation through the right and exhalation through the left nose is regarded as a complete cycle of the process. This cycle is to be repeated three times a day as a three continuous cycle each time, without remission. There should be 3 or 4 sittigs each day. The cycles are to be increased from 3 to 5 times continuous cycles at a stretch and then increased to 7 cycles each time. The more number of times the practice is made, the better results are felt. Unsystematic, irregular and neglected practice causes development of the disease of the lungs, bronchioles and the heart.

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The practice of Narisodhan may have to be practised for more than a month, nay for even 6 months or more, before one can pass on to the next item of yoga. The signs of a successful practice of narisodhan are a sense of lightness of the body, smartness, active happy mind, and sometimes experience of sweet scents. Laziness, lethargy completely disappear along with melancholia and depression. When the learner experiences these phenomena, he passes on to the practice of the 4th item of yoga—namely Pranayam. It is doubtful if a successful practice of narishodhan can be carried on with a small practice of pranayam and mudra. So the asan is practised, say for a period varying from one to three months, after which narisodhan is started and after a careful practice of narisodhan for a month, pranayam in a very small scale can be gradually started, after which in about 3 to 6 months time, mudra practice may be started, narisodhan being all the time practised daily once or twice to a seven complete cycle, as the first thing in yogic daily practice. This causes development of interest to the beginner. This is not applicable to persons who resort to yoga as a therapeutic measure. Such diseased individuals, for cure of ailments, must work under the guidance of an instructor, very slowly and steadily. Sick individuals should learn yoga from yogi having thorough knowledge of medicine. Yogis do not train up sick people as a rule. A sick man's attempt at a rapid stride may mean hastening his death by an aggravation of his disease or by being more and more complicated.

It is to be mentioned in this connection that there are certain regular modes for the successful and safe performance of the act. These methods should be rigorously followed. The learner will appreciate the importance of these rules. A knowledge of the paths, structure and function of the human body is essential for estimating the utility of such practices, viz. anatomy and physiology of the human body. Here we are particularly concerned with the cardiovascular and respiratory system, particularly with relation to the nervous mechanism.

The first instruction is about the fixation of the eyes to a certain point, while seated in the asanam. Eyes may be fixed to the tip of the nose, the middle line joining the medial end of the eyebrow, or to the navel. Fixation of the eyes to the navel

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is advisable, as it is easy and convenient to a beginner. Fixation of the eyes to such points facilitates stare and respiratory activity under volition. It fixes the mind for concentration. It increases functional activity of the abdominal organs. There is an increased appetite, digestion and evacuation. It does not affect the sight or produce nervous symptoms—as headache, or neuralgia. Alimentary, Nervous, Cardiovascular and respiratory system being all correlated and inter-dependent, a constitutional well-being is experienced. The effects of a stare will be explained when Tratok yoga is discussed at the end of this chapter. Briefly speaking, stare affects physical and mental activities. Mental activities ordinarily depend on trend of thought and in the unoccupied state or subconscious state on the vegetative nervous system. Sense organs follow the activities and direction of thought. Thought also follows the activities of sense organs, particularly in the subconscious state or unregulated state, having its impetus originating in the vegetative nervous system. A reflex action of diet, environment and endocrines should also be taken into consideration. The second instruction is to think about the direction of the flow of inhaled and exhaled air within the body. The whole yogic process consists of practices with inhalation, stoppage of respiration and exhalation etc., sometimes in a curious manner with contraction of parts (as abdomen, pelvis, spine etc.) with a thought regarding the flow of air, along paths and stay of the wind at points. This is a mental thought which works upon the spinal cord and is felt by the practitioner. Finally at a higher stage of practice, activities in the brain and spinal cord take place, without actual inhalation, expiration or retention of any air. Thought causes cessation of all activities of the body, respiratory, circulatory and so forth. I mean a psychological yogic phenomenon without a physical effort. This is the attainment of Rajyoga where all needs of life cease. The direction of the flow of air has to be thought of along the paths described in the yogic anatomy. The particular Vayu flows and stays along particular naris. The graphic representation of 49 Vayus in Vaishashik Darsan has to be studied for the proper understanding of the subject. By mere thought as to whether the inspiratory wind goes down or above, the character of respiration changes. This is due to effect of thought over the central nervous system and not merely a physical effect of an inspiration. Some of the modern physical

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instructors seem to have of late recognised the importance of the thought in a particular manner, during respiratory exercises. One of them instructs the pupil to think that an impulse originates on a great toe and tavels up to the groin during inspiration and the impulse descends along the other thigh and leg to the (opposite) toe during expiration. He failed to grasp the real aspect of yoga and hence modified the process. This brings out nothing good but worse and will be evident when considered from a physiological point of view. During inspiration when we think that the inhaled air breathed in through the exterior into the noses, the breathing becomes of abdominal type. The diaphragm descends, the abdominal wall protrudes forward to occommodate the viscera, which descends as the diaphragm goes down. The respiratory muscles do not take part as they more or less do in ordinary breathing. In every respiration there is a movement of the body organs and muscles. There must be a coordinated reflex associated with it. The change of the condition of abdominal organ produces an effect on the nervous mechanism. Through the autonomic System, the central nervous system is affected. But in the ordinary state, there is no appreciation or consciousness and there is always a reflex through the subsidiary centres (Spinal ?). That there is no effect on the brain cannot be definitely stated, but it can be unhesitatingly assumed that there is an effect of such minor phenomenon, regarding the physiological working of the body organs on the brain. Ordinary breathing is also a reflex through the brain, but we are unconcerned of it or rather subconscious of the phenomenon. But that does not enable one to deny the effect of respiratory activities on the central nervous system, though it is stated that there is some voluntary control over the respiratory phenomenon. A heavy injury to the abdomen causes shock We become conscious of the effect of trauma. A griping pain is also felt as pain. A traverse section of the cord or disease of the brain and spine produces effect on the intestine. Deranged circulation as also mobility affects the physiological activities. With each nerve activity there is also an electric phenomenon. So there are changes due to thougnt over the spinal activity associated with respiratory exercises. By these slow gradual thought over the spine associated with respiratory exercises, a control over the organs through the nervous system is achieved which explains the yogic power over the body. Yogis do not think that the air passes in a gross haphazard manner. They think that the

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inhaled air descends along definite paths (naris) from brain down to the lower end of the spine. With practice they feel and experience that an impulse of air (vayu) passes from within the forehead (centre of the eye brows) to the lower end of the spine (along the susamna nari). A nerve impulse is thus being transmitted down from the silent area of the brain to the canda equina. This is a descent of brain impulse as a preliminary step to the development of any further normal impulse of irritation & distraction. This descending impulse exherts an influence over the sympathetic, which otherwise, as in ordinary condition, sets up an impulse on the spine. A conditioned reflex occurs—sympathetic as well as voluntary inhibition of voluntary & sympathetic activities. This appears to be the physiological aspect associated with respiratory efforts, an appreciation of which is dependent on long practice of yoga. In this connection, a study of the respiratory & cardio-vascular system with relation to the nervous regulation would be more interesting. I shall briefly refer here to the actual findings, the supposed theory and methods concerned. There will be evident a coordinated activity of the muscles of the thorax and abdomen along with the activities of the diaphragm. The thoracic movement does not call for an abdominal movement. So there is inhibition of activities of the muscles in one region, while the other region resumes activities. Whether this action is due to the activities of the vital medullary centre or due to, along with it, subsidiary spinal centre is difficult to be traced in man. In a yog, the spinal subsidiary centre acts irrespective of the control of the brain. Furthermore if we, under volition, send down a descending impulse, two things may occur, (i) motor activity or (ii) an inhibitory impulse, most of which an average man cannot be aware of, as he cannot successfully send down an impulse. A conditioned reflex can however alter every phenomenon; it is a point that should be emphatically remembered. A motor activity does occur and the effect of such an activity may be a motor impulse (to begin with). Contraction, rigidity or an erectile phenomenon may occur. In the abdomen, there is relaxation and bulging forward of the abdominal wall, descent of the pelvic floor and sympathetic inhibition, which is guessed from the fact that it tends to inhibit peristalsis. A relaxatory impulse always accompanies a motor impulse in a

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coordinated unconditioned reflex, this governing the groups of antagonistic muscles, one set relaxes while its antagonistic set contracts. Thus inhibition of contraction or relaxation occurs. However, inhibition follows conditioned reflex and this is what occurs in the course of the practice of yoga. A descending impulse by its action through the sympathetic system inhibits direct or (ii) it sets up a stimulation of sympathetic which sets up a reflex action, bringing another inhibitatory activity or (iii) permits one to ignore an exciting impulse to the brain (emotional or psychic area). These facts cannot be proved experimentally in animals, but a yogi with knowledge of physiology will feel and will be inclined to explain or theorise.

During expiration, the beginner thinks that the wind passes from below the abdomen to the exterior through the nose. Rightly speaking, the process is of thinking the passage of an impulse originating at the canda equina to the centre of the eye brows, above the bridge of the nose. The effect of such thought during expiration is reverse of that of inspiration, and the air is expelled by the ascend of diaphragm, and the abdominal wall resumes its former position, sending back the viscera to their former places. This is with mild respiratory exercise. With deep inhalation and expiration, the abdominal wall bulges and sinks into the spine, thus producing at first a partial negative and finally a positive pressure in inspiration and expiration respectively. There is during inspiration a chance of the dil tation of the visceral vessels followed by constriction of these vessels, associated with the phenomenon of a mechanically decreased and increased pressure. The abdominal contents are thus trained to withstand a changed condition and therefore develop capability to withstand shock due to effect of posture, strain or injury. The effect of long respiratory excursion tones up the abdominal muscles and the various features cited above contribute to the development of a tone of the intestines. It is to be noted that the effect of abdominal condition of increased or decreased pressure alternately affects the thorax. It is conceivable that the respiratory, cardiovascular and the nervous system are also affected by such process of breathing. Effect of breathing on lungs, heart and diaphragm deserves a more detailed consideration. The circulation affects the nervous, vegetative and the endocrine systems.

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The above method of thought of descent of air in inspiration and ascent of air in expiration is what actually takes place in ordinary circumstances. We breathe air into our lungs and breathe it out of our lungs; hence the process is easy for a beginner to practise. But yogic teaching is the reverse. The author adopts the following safe method. Breathe in through one nose (say left) as in normal breathing, breathe out through the other (right). There should be no attempt to modify breathing either by deep, forcible or full breathing. Then take off fingers and breathe as normal. Then take in breath similarly through the nose (right) and breathe out through the other (left). The cycles are not completed. No attempt at deep breathing or cutting off of the respiratory air length and wave length is made. Then gradually practise sastric method already described in detail. Another easy method is given below. Figures one, two, three and four are counted while the breath is inhaled. The same figures are counted while the air is exhaled through the opposite nose. Let off the fingers; breathe as usual. Then inhale through the other nose and repeat the process. Leave off and breathe normally. Then increase the count from 4 to 8, then to 16, in inhalation and exhalation each time with recess. Now keeping inhalation constant at a count of 16, increase exhalation from 16 to 24, 32; everytime with recess. Then commence sastric method.

In yogic practice, during inspiration the yogi thinks that the inhaled air is ascending right along through the lower end of the spine on to the brain. Here the respiration is mainly of the thoracic type; the intercostal muscles move, the movement of the diaphragm is scanty or nill which will depend on the practice of the yogi. Practically the breathing process is carried on by the movement of the upper ribs under the activities of the thoracic repiratory muscles. During expiration, the air is thought to go down from brain to the lower end of the spine. The diaphragm, which constantly acts, gets some rest, but learns up a coordinated conditioned reflex under volition, as during deep breathing character invariably changes, particularly if the breath is withheld as we will see in pranayam. This inhalation and exhalation training not only purifies blood but also presents any spasmodic involvement of diaphragm causing hiccough. By this Narisodhan the upper part of the lungs (lung

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epices) get inflated which in ordinary breathing lies quiescent. Yogies breathe a thoracic type of respiration and this thought of sending in impulse from below the spine to the brain during inspiration and sending an impulse from brain to the lower end of the spine during expiration are important principles which cannot be ignored. The power of acting on the mode of respiration becomes gradually volitional and finally natural and automatic. This practice gradually permits an abolition of respiration, when the mind at the end of inspiration is fixed on to the silent area of the brain, that is no descending impulse is set up. This is real inhibition, and further radiation of inhibition takes place. The activities of brain cells during inhibition goes on. This a very high teaching of yoga. Any one who can fix up an impulse to the brain can attin samadhi. The thought of an ascent of impulse from below the spine is not a continuous one in its origin. It is conceived that a small bright living object (Kulokundalini), having a bright luminous colour, having the shape of a Snake or worm, unfurls its coil and ascends. The ascent is a steady gliding movement towards the brain. The kulokundalini wakes up, being stimulated, and passes through the chakras. The steps are that the kulokundalini is to be lifted up step by step by practice from one chakra to the above one and any attempt to raise it up all on a sudden to the brain is most likely to be a failure. In Narisodhan however the thought should be to raise it to the brain, as inspiration is continued. Some fortunate learner may succeed in taking kulokundalini to Sahashrar during practice of narisodhan. Lifted up impulse produces an effect on the spine by volition, which modern physiologists have not yet taken into consideration. Animal experiment in this direction is not possible. Experiments on a non-yogi is useless, because without practice such a phenomenon cannot be produced. It can be experimented. With practice one feels that there travels a sensation like the creeping of a small ant within the spinal column There is thus an impulse from the spine travelling through vital, emotional centre to the silent area. The sensation is evidently due to the activities of the sensory nerve path producing effect on the brain without any actual cause which can lead to the development of such a feeling from which area the nerves recieve the impulses, that is, peripheral, cutaneous and proprioceptive sensation. The brain is trained to inhibit as there is no cause of reflex to act. There

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is thus a relex descending inhibitatory action. The vegetative nervous system gets stimulated, but with practice a conditioned reflex occurs in which there is no decending inhibitatory influence; so everywhere there is an inhibition leading to calmness and concentration. During a travel of the impulse through the cord arising out of pure psychic cause, the impulse sets up different sensations to the brain according to the level of the cord through which the impulse travels. As it may cause the development of intolerable sensation in the brain, particularly when followed by kumbhak a mental change and erotism may occur. The increased sexual feeling is partly due to increased functional activity of yoga in the early stage of practice.

The effect of such thought will result firstly in developing a stronger and quicker reflex to muscles, tendons, viscera, skin and other sensory organs and secondly a capability to develop reflex under volition. Thirdly there will be the development of a capability to inhibit a reflex inspite of a sensory stimulation and to ignore a painful sensation. A close and further study will be more convincing The capability to increase acuteness of perception, reflex and voluntary suppression of painful stimulation follows. A yogi can exclude the impression of an object in him, while he keeps his eyes stared at the object. He can at his will see imaginary objects as realities when his eyes remain focussed at material objects before him. He can distinctly hear a faint sound amidst severe conflicting noises, the faint sound that cannot be recognised by ordinary individual. Power of distinct vision, both of near and distant object, depending on power of accommodation, increases. Retinal condition inproves, being composed of nerve fibres. The power of psychic control increases both over autonomic and cerebrospinal system. The partly voluntary system as Respiratory System as also involuntary organs as intestines and heart come under full control. Such power is to be achieved by long yogic practice. The thought of sending

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down a descending impulse during expiration is to send a motor stimulation to voluntary areas, without producing a direct motor effect. This is to train up the system to tolerate impulses and reflexes. Suppression of reflex inspite of stimulation is a conditioned coordination of reflexes. There is thus an increased efficiency under volition and inhibition of undesirable reflex and sensations. The reflex activity of the spine sets up subsidiary centres, which carry on essential vegetative functions without an effect on the brain (any way, conscious or unconscious).

This narisodhan means inspiration and expiration, so there is little time lapsed between the receipt of sensory stimulation and motor effect; so this causes no strain on the brain, as the taxation over the cardiac, respiratory centres is short.

The essential third instruction is that the air to be inhaled must be breathed in slowly, steadily and to the fullest extent. (My instruction to the beginner has already been described). The breath must be drawn in and given out slowly. Breath should be taken in and given out so slowly that if a quantity of fine dust of sand be kept at the level of the mouth, that is 1 to 1½" from the nasal opening, the dust particle will neither move nor float. Dry gram powdered and filtered through muslin acts as a fine control of the breath length. A forcible intake of air deeply means strain to the lung tissues. The alveoli expand under a pressure with jerks, there is little time for the adjustment of the intrathoracic and intrapulmonary pressure; greatest strain is put on the heart and great blood vessels within the thorax and abdomen and the central nervous system under this state experiences shock. Such practice is never the teaching of yoga. It leads to the development of pulmonary, cardiovascular, digestive, metabolic and nervous diseases. Jerky breathing must be avoided. Breathing must be gentle, slow, steady, continuous, and just at the end of inspiration, expiration is to be commenced without loss of time (that is, there

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should be no withholding of breath or kumbhak). The immediate starting of expulsion, when just the inspiration is complete, permits one to cut off reflex action of inspiration and expiration and tends to bring respiratory system under voluntary activity. So immediately after expiration to the fullest extent is complete, inspiration is once more commenced and so on the cycle goes. Deep respiration in this way causes better exchange of gases through the lungs and certain effects on blood vessels and heart ; its beat and force will be shown later on. So, the fourth instruction is to breathe in and breathe out without cessation, and the fifth instruction is to swallow the residual air after expiration at the end of the narisodhan process. The residual air in the throat after prolonged expiration contains more carbon dioxide and therefore it acts as antacid and sedative to the stomach.

Broadly speaking, narisodhan causes an improvement of the general health.

(To be Continued)

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Sarangadhara Samhita

By

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(*Continued from previous issue*)

DASAMULA KASHAYAM

The decoction of the ten roots supplied by Saliparni (Hedysarum Gangeticum), Prisniparni (Uraria lagopodioides), the two Brihaties (Solanum indicum and Solanum Xanthocarpum). Gokshura (Tribulus terrestris), Bilva (Aegle marmelos), Agnimantha (Premna Serratifolia), Syonaka (Bignania indica), Kasmari (Gmalia arborea) and Patata (Bignania Suaveoleus), one should drink added with the powder of Pippali (Piper longum), which cures the fever born of the vitiation of wind and phlegm and that born of the vitiation of the three humors. This decoction conquers (also) peurperal infection and removes dryness of the mouth, coldness of the limbs and delusion. Checks the (excessive) secretion of sweat, cough (bronchitis), difficulty in breathing and relieves pain in the heart, drowsiness and aching in the head. This decoction is known as the Decoction of the ten roots (Dasamula).

ABHAYADI QUATHA.

For the conquest of the fevers born of the derangements of the three humors one should be made to drink the decoction made of Abhaya (Terminalia Chebula), Musta (the tubers of Cyperus Rotundus), Dhanyaka (Coriandrum sativum), Rakta chandanam (the red variety of santalum album), Padmaka (the root stalks of Nymphae lotus), Vasaka (Adhatoda vasika), Indra-

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yava (the seeds of Holarrhena anti dysenterica), Usira (the roots of Andropogon Muricatum), Guduchi (Tinospora Cordifolia), Kritamalka (the pulp of the fruits of Cassia fistula), Patah (Stephania hernandifolia), Nagara (dry ginger) and Tikta (Picro rrhiza kurroa), in combination with the pulv of Pippali (Piper-longum). It subdues thirst, cough, burning sensation over the body, delerious raving, difficulty in breathing (as in asthma), drowsiness and in addition enhances appetite and the digestive fire and moves the bowels. Causes a free elimination of urine, and expels gas from the intestines (suppressing the gurgling noise) and checks dryness (emaciation) and removes the feeling of disgust for food.

PIPPALYADI QUATHAM.

The decoction made of the equal quantities of the twenty eight drugs in the group comprising Pippali (Piper longum), Pippalimoolam (the roots of piper longum), Chavya (Piper cheba), Chitraka (Plumbago Zeylanica), Nagara (Dry ginger), Vacha (Acorus Calamus), Ativisha (Aconitum hyterophyllum), Ajaji (cumin seeds) Patah (stephania hernandifolia), Vatsaka (the seeds of Holarrhena anti dysenterica) Renuka (Piper anantiacum), Kiratatikta (Ophelia chirata), Murva (Sauseviera Zeylanica), Sarshapa (Mustard seeds), Maricha (Black pepper), Katuka (Picrorrhiza kurroa), Pushkara (Aplotaxis auriculata roots are substituted, this not being available), Bharangi, (Syphollanthes indicus), Vidangam (Embelia ribes), Karkatakaya (Rhus suceedanea), Arka moolam (the roots of Calatropis gigantia), Bhrihat simhi (Solanum indicum), Sreyasi (Terminalia chebula), Durlabha (Alhagi Maurorum), Deepyaka (the seeds of cumin) Ajamoda (Pimpinella involucrata), Sukanasa (Bignania indica) and Hingu (assafoetida), is an alleviator of fevers born of the excitement of wind and bile, is a suppressor of wind so also cold and the provocation of phlegm and reduces delerious raving, excess of sleep, standing of hairs, disgust for food and the nervous diseases called Maha Vata and Apatantravata and the feeling of lightness and the absence of the physical body.

This decoction cures fevers of all origin including the thirteen varieties of Sannipata fever.

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ASHTADASANGA QUATHA.

The decoction caused from Kairata (Ophelia chirata), Katuki (Picrorrhiza kurroa), Musta (the tubers of Cyperus rotundus), Dhanya (Coriandrum Sativum), Indrayava (the seeds of Holarrhena anti-dysenterica), Nagara (dry ginger) and the group of the ten roots, Mahadaru (the bark of Cedrus deodara) and Gajapippali (Pathos officinalis) relieves pain in the ribs (sides) and fevers of the Sannipata nature, subdues cough, difficulty in breathing, vomiting, hiccup, drowsiness.

KATPHALADI QUATHA.

Fevers accompanied with Hiccup, Cough, difficulty in breathing, provocation of phlegm and hoarseness of voice will be relieved by drinking the decoction made of Katphala (Myrica Sapida), Ambuda (the tubers of Cyperus rotundus), Bhargi (Syphanthus indica), Dhanya (Coriandrum Sativum), Rohisha (Andropogon schaenanthus, fragrant grass), Parpata (Oldenlandia Corymbosa), Vacha (Acorus Calamus), Haritaki (Terminalia chebula), Sringi (Rhus Succedanea), Devadaru (the bark of Cedrus deoadra) and Mahoushadhi (dry ginger).

GUDUCHI QUATHA.

The decoction made of Guduchi (Tinospora Cardifolia) alone taken in combination with the powder of Pippali (Piper longum) cures fevers of long duration (Chronic)

PARPATA KASHAYAM.

In the same manner the decoction of Parpata (Oldenlandia Corymbosa) taken with the powder of Pippali (Piper longum), cures fevers born of the derangement of Bile.

NIDIGDHIKADI KASHAYAM.

The decoction reduced from Nidigdhika (Solanum Xanthocarpum), Amrita (the leaves of Tinospora cardifolia) and dry ginger should be caused to drink by the physician in combination with the powder of pippali (piper longum) for the relief of difficulty in breathing, cough, and facial paralysis, pustula in the nose, disgust for food, hoarseness of voice, colic and chronic fevers.

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DEVADARVADI KASHAYAM.

The decoction reduced to one eighth which is caused by boiling Devadaru (the bark of Cedrus deodara), Vacha (Acorus Calamus), Kushtam (Aplotaxix auriculata), Pippali (Piper longum), Visvabheshajam (dry ginger), Katphalam (Myrica Sapida), Musta (the tubers of Cyperus rotundus), Bhunimba (Ophelia Chirata), Tikta (Picrorrhiza Kurroa), Dhanya (Coriandrum Sativum), Haritaki (Terminalia Chebula), Gaja Krishna (Pothos Officinalis), Dusparsa (Alhagi Maurorum), Gokshura (Tribulus terestris), Dhanvayasakam (Alhagi Maurorum), Brihati (Solanum indicum), Ativisha (Aconitum hyterophyllum), Chinna (Tinospora Cardifolia), Karkatam (Rhus Succedanea) and Krishna Jeerakam (the black variety of cumin seeds) should be drunk by women in puerparium. This decoction relieves colic, bronchitis with cough, fever, difficulty in breathing, loss of consciousness, trembling of body and aching in the head.

KSHUDRADI KASHAYAM.

The decoction made of the equal quantities of Kshudra (Solanum Xanthocarpum), Dhanya (Coriandrum Sativum), Sunti (dry ginger), Guduchi (Tinospora Cardifolia), Musta (the tubers of Cyperus rotundus), Padmaka (the root stock of Nymphæ lotus), Rakta Chandana (red sandal wood) Bhunimba (Ophalia Chirata), Patola (Trichosanthes dioica) Vrisha (Adhatoda Vasika), Poushkara (this not being available, the roots of Aplotaxis auriculata are substituted), Katuka (Picrorrhiza Kurroa), Indrayava (the seeds of Holarrhena Antidysenterica), Arista (the bark of Melia Azadirachta), Bharangi (Syphantnus indica) and Parpataka (Oldenlandia Corymbosa) should be drunk in the mornings which alleviates all cold fevers.

MUSHADI KASHAYAM.

Mixed with honey and the powder of Pippali (Piper longum) and taken, the decoction made of Musta (Cyperus rotundus), Kshudra (Solanum Xanthocarpum) Amrita (Tinospora Cardifolia), Sunti (dry ginger) and Dhatri (Embelic myrobolons) is a destroyer of intermittent fevers.

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PATALADI KASHAYAM.

In Santata, Satata, Dwitiyaka, Thritiyaka and Ekahiyaka fevers of the Vishama (Malarial) type and in those fevers in which burning sensation all over the body precedes and in new or immature fevers, the decoction made of Patola (the leaves of Trichosanthes dioica), Indrayava (the seeds of Holarrhena Antidysenterica), Daru (bark of Cedrus deodara), Triphala (the three fruits), Musta (Cyperus rotundus), Gosthani (grapes), Madhuka (Liquorice), Amrita (Tinospora Cardifolia) and Vasa (Adhotoda Vasika) should be drunk mixed with honey.

PATOLADI (ANOTHER).

The decoction prepared from Patola (the leaves of Trichosanthes dioica), Triphala (the three fruits), each in one part, Nimba (the bark of Melia Azadirachta), Draksha (grapes), Samyaka (the pulp of the fruit of Cassia fistula) and Vasaka (the leaves of Adhotoda Vasika) administered in combination with sugar and honey cures Ekahika fever.

GUDUCHADI QUATHA.

Persons afflicted with fever should drink the decoction made by boiling Guduchi (Tinospora Cardifolia), Dhanya (Coriandrum Sativum), Musta (the tubers of Cyperus Rotundus), Chandana (The red sandal wood), Usiram (the roots of Andropogon Muricatum) and, Nagara (dry ginger) in combination with honey and sugar which is also an alleviator of Tritiyaka (Tertian) fever and which relieves thirst and burning sensation all over the body.

DEVADARVADI QUATHA.

In Chaturthaka (Quartan) fever so also in cases of difficulty in breathing (as in asthma) and bronchitis with cough, the decoction reduced by boiling Devadaru (the bark of Cedrus deodara), Siva (Terminalia Chebula), Vasa (the leaves of Adhotoda Vasika), Saliparni (Heydesarum Gangeticum), Mahoushadha (Dry ginger), and Dhatri (Phyllanthus Emblica) should be drunk added with honey and sugar when cooled and also in cases of daduletite.

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BRIHAD GUDUCHYADI QUATHA.

When cold mixed with honey should be drunk the decoction prepared out of Guduchi (Tinospora cardifolia), Dhanyaka (Coriandrum Sativum), Usira (the roots of Andropogon Muricatus), Sunti (dry ginger), Valaka (Povonia odarata), Parpata (Oldenlandia Corymbosa), Bilva (the pulp of the fruits of Aegle marmelos), Prativisha (Aconitum hyterophyllum), Patah (Stephania hernandifolia), Rakta Chandana (the red sandal wood) and Vatsaka (the bark of Holarrhena antidysenterica) for the alleviation of Blood, bile (Haemorrhage) and fever associated with diarrhoea.

NAGARADI QUATHA.

So also the decoction made of Nagara (dry ginger) Kutaja, (the seeds of Holarrhena antidysenterica), Musta (the tubers of Cyperus rotundus), Ativisha (Aconitum Hyterophyllum) should be drunk for the destrution of fever accompanied with diarrhoea.

DHANYAPANCHA QUATHA.

The decoction caused by boiling Dhanya (Coriandrum Sativum), Valaka (the roots of Povonia Odarata),Bilva (the bael fruits), Abda (the Cyperus rotundus) and Nagara (dry ginger) is a reliever of colic due to indigestion and moreover an inspissant (Grahi), a promoter of appetite (Dipanam) and a digestive (Pachana).

DHANYA NAGARA QUATHAM.

The decoction made of Dhanya (Coriandrum Sativum) and Nagara (dry ginger) is a digestive and also an enhancer of appetite. The decoction made of the above two added with the roots of Eranda (Castor oil plant) conquers Amamala (Amavata ; acute Rheumatism.

VATSAKA QUATHA.

The decoction of Vatsaka (the seeds of Holarrhena antidysenterica), Ativisha Aconitum hyterophyllum), Bilva (the bael fruits), Musta (the tubers of Cyperus rotundus) and Valaka (the roots of Povonia Odarata) cures diarrhoea caused by undigested juices (Amatisara) and also diarrhoea with bloody stools (Raktatisara) of long duration and accompanied with colic.

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KUTAJASHTAKA QUATHA.

The decoction going by the name of Kutajashtaka made of Kutaja (the seeds of Holarrhorrhena Antidysenterica), Ativisha (Aconitum Hytercophyllum), Patah (Stephania hernandifolia), Dhataki (the flowers of Woodfordia floribunda), Lodhra (Symplocos racemosa), Musta (the Cyperus rotundus), Hreebera (the roots of Povonia Odarata), and Dadma (the fruits of Pumea granatum, pomegranate) mixed with honey and Mocharasa (the gum exudáte of Bombax Malabaricum), and drunk cures (the seven varieties of) diarrhoea accompanied with bloody stools, colic associated with undigested juices, though difficult to cure.

HREEBERADI QUATHA.

The decoction caused from Hribera (the roots of Povonia odarata), Dhataki (the flowers of Woodfordia Floribunda), Lodhra (Symplocus racemosa), Patah (Stephania heruandifolia) Lajjam (Mimosa pudica, the sensative plant), Vatsaka (the bark of Holarrhena antidysentterica), Dhanyaka (Coriandrum Sativum), Ativisha (Aconitum hyterophyllum), Musta (the tubers of Cyperus rotundus), Guduchi (Tinospora cardifolia), Bilva (the bael fruits) and, Nagara (dry ginger) subdus diarrhoea of long duration, aversion to food, colic due to indigestion, bloody diarrhoea, fever and acts as a digestive.

DHATAKYADI QUATHA.

The decoction prepared out of Dhataki (the flowers of Woodfordia floribunda), Bilva (the bael fruits), Lodhra (the bark of Symplocos racemosa), Valakam (the roots of Povonia Odorata), Gojapiphali (Pathos officinalis) when cold mixed with honey and given to children cures all kinds of diarrhoea (that afflicts them).

So also even the Avaleha (extract) made out of them cures diarrhoeas in children.

SATIPARNYADI QUATHA.

The decoction of Saliparni (Desmodium gangeticum), Bala (the roots of Sida Cardifolia), Bilva (the bael fruits), Dhanya (Coriandrum Sativum) and Sunti (dry ginger) cures dysentery born of the vitiation of wind and associated with tympanitis and colic due to undigested food.

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GUDUCHYADI QUATH (Another).

Take of Guduchi (Tinospora Cardifolia), Ativisha (Aconitum hyterophyllum), Sunti (Dry ginger) and, Musta, (the tubers of Cyperus rotnndus) aud make a decoction of them. This decoction cures the disease called Grahani (i.e. a disease in which the scorched food, mature or immature, its finds way through the downward outlet) born of the undigested food ; is Grahi (inspissant), digestive and appetiser.

INDRAYAVADI QUATH.

The decoction of yava (the seeds of Holarrhena Antidysenterica), Dhanya (Coriander Sativum), and, Patalam (the leaves of Triochosanthes dioica) taken in combination with honey and sugar is beneficial in all kinds of diarrhoea associated wlth complication like vomiting etc.

BILVADI QUATHA.

So also, the decoction made of Bilva (the roots of Aegle Marmelos ; in the absence of the roots, fruits may be substituted) and, Amra (the kernel of the Mango fruit), taken in combination with honey and sugar, is beneficial in all varieties of diarrhoes associated with vomiting.

PHALADI QUATHA.

The decoction prepared out of Treephala (the three fruits), Devadaru (the bark of Cedrus Deodara) Musta (the tubers of Cyperus Rotundus), Mushakakarnika (Salvinia Cucullata) and Sigru (the bark of Moringa Pterygosperma), added with the powders of Pippali (piper longum) and Vidanga (Embelia ribes) and drunk, kills worms both external and internal and also diseases that are born of them (as Kushta and heart diseases).

TREAPHALADI QUATHA. (another).

So also, the decoction made of Phalathrikam (the three fruits), Amrita (Tinospora Cardifolia), Tikta (Picrorrniza Kurroa), Nimba (the bark of Melia Azadirachta), Kairata (Ophelia Chireta) and Vasaka (the leaves of Adhotoda Vasika) mixed with honey and taken, cures Kamala (the aggravated Jaundice) and Pandu (anæmia).

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PUNARNAVADI QUATHAM.

Taken in combination with cow's urine, the decoction of Punarnava (the roots of Boerhavia Diffusa; the white is prefered to the red variety), Abhaya (Terminalia Chebula), Nimba (the bark of Melia Azadirachta), Darvi (Berberis Asiatica), Tikta (Picrorrhiza kurroa), Patola (the leaves of trichosanthes dioica), Guduchi (Tinospora Cardifolia) and Nagara (dry ginger) is an alleviator of Jaundice, Cough, direases of the stomach (Udara), difficulty in breathing, Colic and general dropsy (i.e. swelling of all the limbs).

VASADI QUATHA.

In combination with honey and sugar, the decoction prepared out of Vasa (the five parts of Adhotoda Vasika, i.e. the roots, the leaves, the flowers, the fruits and the branches as a whole), Draksha (grape fruits) and Abhaya (the fruits of Terminalia Chebula), if taken, suppresses blood bile (hæmorrhage), difficulty in breathing (as in Asthma) and Cough (Bronchitis) that are curable with difficulty.

VASA KASHAYAM.

The decoction reduced from Vasaka (Adhotoda Vasika in its five parts) alone alleviates, in the same manner, hæmorrage, Phthisis, cough, and fever born of the vitiation of phlegm and biles, if drunk mixed with honey.

VASADI QUATHA. (another).

Taken in combination with honey, the decoction of Vasa (Adhotoda Vasika), Kshudra (Solanum Xanthocarpum) and Amrita (Tinospora Cardifolia) alleviates fever with cough. So also, the decoction of Xshudra (Solanum Xamthocarpum in all its five parts) alone in combination with the powder of Pippali (Piper longum) and honey is an allevitor of cough.

KSHUDRA QUATHA.

The decoction c caused by boiling Kshudra (Solanum Xanthocarpum), Kulitha (Dolicus biflorus; the horse gram), Vasa (Adhotoda Vasika) and Nagara (dry ginger) added with the powder of Poushkara (this not being available the roots of Aplotaxis auriculata are substituted) and drunk relieves difficulty in breathing and cough. *(To be Continued).*

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REVIEW OF BOOKS.

"সর্পদংশন ও বিষ-চিকিৎসা"

We have received a copy of the above work by Dr. Kshetra Gopal Mukherjee, H. M. B, a Homæopathic Practitioner of Calcutta, for review.

The book, as the name suggests, deals with a subject which has hitherto remained neglected, at least in India, or left in the hands of uncultured and uneducated lower-class people. The result has been what may be expected under such circumstances, meaning failures more common than success A scientific approach and methodical research into the subject is all that is necessary and we must thank Dr. Mukherjee for showing the way. It is not unknown to many that some of the lower-class uneducated Indian snake-charmers do know some really effective drugs—mostly herbal—for the care of Snake-bite poisoning, but the fact is that they do not know their proper or scientific use and hence failure is so common.

Dr. Mukherjee's credit lies in his compilation of many important facts in connection with the subject including classification of snakes and use of different drugs.

We trust the book will prove useful to the urban and rural populace directly and indirectly give an impetus to the scientific mind for research.

The book is moderately priced at Rs. 2-8 only and is published by A. Devi, 59, Charakdanga Road, Beliaghata Calcutta from to be had of the Publiser or with Gurudas Chatterjee & Sons, Cornwallis Street, Calcutta.

H. N. C.

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Reports of Societies Etc.

The Fifth All-India Hereditary Ayurvedic and Unani Conference.

Bangalore, December, 38.

Resolutions Passed :—

(1) This Conference condoles the loss of the following celebrities, like the late Dr. S. Venkoba Rao, Retired Principal of the Mysore Ayurvedic and Unani College ; Sir J. C. Bose ; Rajatantra Praveena Dr. Brajendranath Seal, and others who have helped the growth of Oriental Sciences.

(2) (a) This Conference strongly condemns Dr. Gilder's Bill, as it is convinced that in effect it will prove harmful to the practice of Vaidyas, Hakims, and other Healers who have been rendering the largest and most popular service in keeping with the tradition and economic condition of this poor country.

(b) This Conference is of opinion that the Bill will suppress hereditary practice, found so popular and beneficial by millions, for several centuries, more than suppress "Quackery" for which the bill is intended.

(c) This Conference emphatically condemns the hasty manner in which the bill has been rushed through in the face of great opposition and without consultation with the interests concerned. Such bodies as are rightly entitled to deliver the goods have been ignored.

(d) This Conference authorises the President to request H. E. the Governor of Bombay by wire, to kindly withhold his assent to the Bill.

(3) This Conference requests the Congress and Popular Governments in other Provinces of India, not to imitate the Bombay Ministry in this respect lest they should jeopardise the very popularity which brought them into power, and crush the spirit of Democracy.

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(4) This Conference, while admitting that the "purpose of all systems of Medicine is to heal", emphatically asserts that the approach of each system to the understanding and treatment of disease has an individuality of its own, quite distinct from that of other systems; and hence this Conference gives the lie straight to the glib saying that "all systems are one", which would only help the dominant Official system at the expense of the other ones.

(5) This Conference wishes to bring to the notice of the Governments that imparting of Ayurvedic and Unani education, through Colleges that are bound to be costly, cannot produce in any reasonable time that vast number of physicians required to meet the demands of a vast continent like India, especially if the Hereditary Practitioners are brushed aside by penalising Registration Acts.

It is also of opinion that the Indigenous Medical relief which is now available in the country, specially in the villages, will become prohibitively costly, once the educational expense of the officially trained and recognised physician is raised as it is bound to be; and therefore it suggests that the old system of hereditary training of the Vaidyas and Hakeems be positively encouraged.

(6) This Conference condemns the steps proposed by the Congress Governments in some provinces to tax "Asavas" and "Aristas" of Ayurveda under the Prohibition Act, while as a matter of fact they are not used as intoxicants but only as medicines for their excellent therapeutic value. It is also of opinion that such a step would destroy one of the beneficial and harmless industries of the country, which has been giving cheap medical relief to the poor masses, by using raw products which should otherwise go to waste.

(7) This Conference recommends to all the Vaidyas and Hakeems to organise the masses and to capture positions of power in all public bodies for the support and advancement of Ayurveda and Unani and to bring pressure on the various State and Provincial Govts. to recognise Ayurveda and Unani as the State Medicine.

Copy of the wire sent to H. E. the Governor of Bombay.

His Excellency the Governor, Bombay,

This Fifth All-India Hereditary Ayurvedic and Unani Conference condemns Doctor Gilder's Bill and prays His Excellency to with-hold assent.

TARANATH,
President.

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The Medical Act of 1938 is not acceptable in its present form.

(1) About the Government of Bombay.

The Govt. of Bombay declared their policy to act according to the policy adopted in the Bombay Medical Act of 1912.

The Congress Working Committee passed a resolution recommending the Govt. of Bombay to recognise the Indigenous Systems and not to penalize any particular System.

The Govt. of Bombay have not acted according to their declared policy and the policy laid down by the Congress Working Committee although bound by solemn pledge. The Hon. Minister for health to the Govt. of Bombay is bound to carry out this policy, but he has not done so because of the resolutions passed at Madras in the Conference of the Health Ministers of all the provinces which enjoins them as under.

(1) Larger employments of private allopathic practitioners in colleges and Government hospitals.

(2) Prevention of unlicensed practitioners.

(2) About the Ayurveda Maha Mandal.

The Ayurveda Mahamandal says as under in one of its leaflet—

Objections To Dr. Gilder's Bill.

The following are main objections of the Ayurveda Maha Mandal to Dr. Gilder's Bill :—

(1) There is compulsion of Registration to those who are practising since before 1929 A. D.

(2) There is compulsion of enlisting the names of those who are practising since after 1929 A. D.

(3) The Board of Indigenous systems is unnecessarily permitted to include Western subjects in the curriculum.

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(4) The unacceptable formation of Board.

(5) Restriction of practice and penalty for those who have not either registered themselves or enlisted themselves.

(6) Old and respectable institutions which hold examinations and do teaching work are barred from continuing their work.

(7) Eductation by Guru-Shishya system is entirely stopped.

None of the grievances laid down in the above main objections has been removed by the Govt. of Bombay.

(3) About the Provincial Vaidya-Hakim Conferences

Various provincial conferences of Vaidyas and Hakims have passed resolutions condemning the Bombay Medical Bill passed by the Govt. of Bombay.

In view of the policy laid down by the Indian National Congress, by the Govt. of Bombay, by the Ayurveda Mahamandal and by various provincial Conferences as stated above, it is now the sacred duty due to Ayurveda by all the delegates present at the session not to pass any resolution congratulating or accepting the recent Bombay Medical pratitioner's Act.

Ayurveda Samrakshak Mandal

Bombay 4

(Circulated during the session of the All-India Vaidya Mahasammelan at Bombay (Dec. 38) Ed., J. A.)

Ayurvedic Prachara Sabha.

I have seen the press communique of the Government of Madras, Revenue Department, dated 28th September 1938. It is stated that Ayurvedic preparations going by the name of "Arishtas" and "Asavas" are not exempted under Section 16 of the Madras Prohibition Act, whatever be their alcoholic content. These preparations should not be sold in prohibition areas except (a) by chemists, (b) on the prescription of qualified Medical Practitioners and (c) in accordance with and subject to the terms and conditions of licences. It is also stated that the provision of the Act would be rigorously enforced. Every Ayurvedic Physician, who uses in his practice any Asavas and Arishtas or who sells them at his dispensary, should take a licence paying a fixed annual fee of

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Rs. 25/- and should also pay gallonage fees at the rate of Rs. 1 2-0 per gallon (six quart bottles) of these preparations, if the Alcoholic content exceeds 20 per cent of proof spirit and Rs 2-4 0 per gallon if it exceeds 42 p. c.

It is unthinkable that our Government should expect that all the Ayurvedic Physicians in the villages should pay an annual fee of Rs. 25-0-0 to the Government. This net income amounts to Rs. 2,000/- annually. It is well known that Ayurvedic Physicians do not sell medicines as a business but only use them mostly in their practice and their sales if any will be trivial. It is very sad to think that the Government did not go into this aspect of the question. I am receiving numerous letters from Chittoor District stating that the Ayurvedic Physicians there are already harassed by the Excise people. I hope that the Ayurvedic Physicians will protest against such impossible rules, even though some of them may not at present feel the pinch of it and I also hope that the Government will see that the rules are ammended

The Registered Indian Medical Practitioners who pay Rs 15-12-0 for their Registration may at least be allowed this privilege of stocking and selling these medicines without any licence as it is easy for the Government to watch them. If any controvention of the prohibition laws is noticed, on the pretext of their selling these Asavas and Arishtas, their names may be removed from the Register. As redards the preparation of these medicines by people, who do not themselves practise but who as a hereditary occupation prepare and sell them, a licence may be issued to them without any charge. These people do not make any thing more than a subsistence living, not to speak of profits There are some experts still living, who alone know how to prepare some of these medicines and their art should not be killed.

The Ayurvedic Physician is already suffering for want of State Aid and if he is burdened with this annual tax, he is sure to revolt against it.

Sd. A. LAKSHMIPATHI.
President.

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Sir,

In connection with my Memorandum to the Ministers to the Madras Government regarding exemption of Asavas and Aristas from prohibition rules, I wish to add that most of these Asavas are very bitter and are not at all palatable. They are not used by patients as a pleasant drink but as medicines at the compulsion of the Doctors, who prescribe them. The only exception is Drakaharista, which is made out of dry grape fruits and which is no doubt palatable. But it contains a very small quantity of Alcohol and is not an intoxicant even if taken in very large quantities at a time and it is never used by the Ayurvedic Physicians in order to produce an intoxicatihg effect

There is absolutely no fear of the use of these medicines by habitual drunkards. When these details are known to the Government, I expect that they will not insist on a measure, that is a source of harassment all over the country to the Ayurvedic Physicians, who are always loyal to the Congress and who are equally anxious along with the Congress for the success of prohibition propaganda. The Ayurvedic Physicians will be ready to reciprocate any favour done to them by the Government and to use their influence in the villages as the Non-official Detective Officers of the Government but if the Government converts all these loyarl volunteers into their enemies, I am afraid that it may lead to an unfortunate position of unnecessary ill will and heart-burning between the Congress Government and the people. I hope better counsels would prevail and avoid any such catastrophy.

To the Hon'ble the Ministers to the Govt. of Madras.

To the Members of the Madras Legislature.

To the Press,

Sd. A. LAKSHMIPATHI.

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CORRESPONDENCE

From

Dr. J. ROY, M.A. (Cal.) Kaviranjan,
Physician-in-charge,
SAKTI OUSHADHALAYA, DACCA,
3-156, Broadway, Madras.

To

The Hon'ble Srijut C. RAJAGOPALACHARIAR.
Premier, Madras Government,
Fort St. George,
MADRAS.

Sir,

We beg most respectfully to approach you, our National Premier, with this humble petition with the earnest hope that in the interest of the suffering humanity, the Indian system of treatment and preparation of medicines and the national culture, you will kindly accord it a careful and sympathetic consideration and thus save and protect the most ancient, efficacious and our own system of healing from neglect and extinction.

That in the Ayurvedic system of preparation of medicines the efficacy and curative power of herbs and drugs are preserved in two ways.

That in the first place, the decoction of herbs and vegetable drugs are boiled either with Ghee or Oil and when the watery parts are evaporated the efficacy is preserved in the Ghee or Oil as the case may be. But, these Oil and Ghee as internal medicines are used only in limited cases, that is, in cases where no digestive trouble is involved and the system can assimilate them.

That the second method, that is the method of preserving the efficacy and potency of herbal decoctions with either sugar or jaggery is therefore usually and more extensively resorted to, and in fact such preparations constitute the most harmless but highly useful and efficacious Ayurvedic Tincture Medicines (commonly known as 'ARISTAS' & 'ASAVAS'),

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and are generally used for all diseases including fever, cough, asthma, menstrual complaints, diarrhoea. impurities of blood, heart and lungs troubles and all other ailments and administered with real and permanent benefit to patients of all ages—infants and adults.

That these 'ARISTAS' & 'ASAVAS' are prepared in the following way :—

Some vegetable drugs and herbs, green or dried, are first boiled and the decoction thus obtained is then put into a big earthen jar with sugar or jaggery mixed and the mouth of the jar is closed with a lid and made almost air-tight with a plaster of mud. After a month or so, it is opened and the liquid content is filtered through a clean piece of cloth and then bottled and used as medicine. In the case of "ASAVAS', the' drugs are not at all boiled and so no decoction is prepared. In this case, the drugs are simply crushed and soaked in water, mixed with jaggery, and kept in an earthen jar in the same manner as in the case of "ARISTAS". And after a month or so the liquid content is filtered and used as medicine.

That "Aristas" & "Asavas" are in no way distilled and no spirit is added to them. The very small percentage of spirit that is found in them is due to automatic fermentation, because of the presence of jaggery or sugar in them. Such spirit is also to be found even in honey and ordinary syrups. These medicines, therefore, produce no intoxication and are quite harmless and always administered even to tender infants at all stages of their ailments. No one can even dream of using "AMRITA ARISTA" (Fever medicine), "ASOKA ARISTA" (Uterine & Menstrual remedy), "SARIBADY ARISTA" (For impurities of Blood and Skin diseases), "CHANDANA ASAVA" (for Spermatorrhoea) and the like preparations, as substitutes of liquor.

That therefore, Sir, we fail to understand, while these indigenous preparations are being encouraged and helped by the Governments of all other Provinces of India, what considerations have led the National Government of Madras to place these harmless and useful medicinal preparations in the same category with liquor and medicated wines and

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bring them within the purview of the prohibition Act of Madras! To put any restriction in the way of popularising them will be deemed as a cruelty to the suffering humanity and a severe blow to the "national system of healing", better known as AYURVEDA. May we therefore, under the circumstances, humbly pray that you will kindly take prompt steps to exempt these "ARISTAS & ASAVAS" from all the provisions of the Prohibition Act of Madras, 1937, and the recent amendment thereof? May we, if you consider it necessary, also be permitted to have an interview with you on the matter with relevant literatures and sample preparations? Thanking you and soliciting an early reply.

N.B.—The reply to this representation is in brief this:—The Government do not consider any interview necessary. The matter is under the consideration of the Government. Ed., J. A.

NOTES AND NEWS.

THE FIFTH ALL-INDIA HEREDITARY AYURVEDIC AND UNANI CONFERENCE.

BANGALORE CITY.

Address of Chairman Reception Commitee
(Bhisagratna B. V. PANDIT.)

It is a matter of great pride to see that we have all assembled to celebrate the function of today in this beautiful City of Kalyananagar

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more familiarly known as Bangalore, the illustrious centre of the All-renowned Model State of Mysore,

The Hereditary Ayurvedic and unani practitioners deserve credit for preserving Ayurveda from the tragic onslaught of all foreign invasions. Among this school of vaidyas are to be found eminent scholars of the science of unquestionable merit, wonderful talent and success in the different kinds of treatment. The Hereditary vaidyas serve the suffering humanity not with the object of amassing wealth but as a sacred duty or Dharma. These vaidyas trained in true oriental fashion in "Gurukulas" are the fittest representatives of the ancient Indian Healing Art. There may be a few Ayurvedists who lack the knowledge of the "Sastra", but the hereditary art is not lost in them and they prove themselves to be efficient practitioners of the System though poor exponents of the Science. Thus the Hereditary Ayurvedic and Unani profession is doing great service to humanity from time immemorial without any reflection whatsoever on their methods or results.

But a great danger is threatening this school at the present moment. Several Provincial Governments in British India have already enacted rules and regulations restricting Ayurvedic practice mainly to the college products and are slowly trying to wipe out of existence the inarticulate Ayurvedists doing cheap but efficient medical service to the suffering humanity.

Let me speak a few words about the modern Ayurvedic Institutions. It is unfortunately true that all is not well with them. Many of the modern exponents of Ayurveda who have deeply imbibed the culture of the West cannot for a moment think of Ayurvedic regeneration without incoporating modern scientific findings into the body of that healing art. Thus the student undergoing training in a modern institution should not only study Ayurveda but also equip himself with the up-to-date western medical knowledge in a brief period of 4 years. How can the young student do full justice to Genuine Ayurveda under such mixed instructions ?

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This system of a combined course of studies initiated with the object of evolving a synthetic Medical Science comprising the best of all available medical knowledge irrespective of its sources is possible only when the fundamental principles are not at great variance, and the method of approach to Truth is the same. But it is to be regretted that it is not so with the existing system of medicines And that the modern Scientific method is not the only one for arriving at the reality of things is being increasingly realised by the great scientists themselves.

Sixty years ago, Tyndall, in his Belfast Address said : "That Science alone was competent to deal with all man's major problems." But the present outlook on Science has entirely changed. The eminent Scientists are now discarding the ultramaterialistic notions of the nineteenth Century and are admitting the limitations of Science. To quote J. W. N Sullivan, the celebrated Mathematician, Physicist and Philosopher, "Science has become self-conscious and comparatively humble. We are no longer taught that the scientific method of approach is the only valid method of acquiring knowledge about Reality and we are no longer required to regard as illusory everything that Science finds itself able to ignore". Sir Oliver Lodge—another famous Scientist of the west, writes in unequivocal terms that "To decline to be informed by the great seers and Prophets of the past and to depend solely on a limited class of workers such as have been bred chiefly within the last century or two would savour of pitiful narrowness and would be truly and in the largest sense unscientific."

Ayurveda is an Upanga of the Vedas. That the Vedas are the repositories of great Truths are being acknowledged by a number of European Savants themselves who have drunk deep at the fountain of the materialistic civilisation of the west. Hamish Mclaurin in his valuable book "Eastern Philosophy for Western minds" writing on the infallible Truths of the Vedas says : "None of the Scientific revelations which have passed for discoveries, as one age succeeded another, has made it necessary to alter or revise one of the principles laid down by the vedic thinkers". If thia statement is true of the Vedas, it is equally true of Ayurveda which is a part of the Vedas.

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The oriental method of approach is always from the centre to the periphery. Man, according to them, is not merely Body but an inseparable combination of Body, Mind and Soul. The Ayurvedists again never made the mistake which western Scientists are still doing of studying isolated systems and neglecting the whole. While the method of Science is to analyse and take to bits, and therefore gives information not about the whole but about the parts, the method of Ayurveda which is also the method of Ancient Indian Philosophy is to study always Man as a whole and in relation to his Environment. True knowledge of a man is not merely the sum total of accounts given by different branches of Physical and Biological Seiences, but as C. E. M. Joad put it, " Knowledge (Of man as a personality) falls outside the scope of Science not only because a personality cannot be taken to pieces and analysed into parts but because it is not, properly speaking, knowledge at all".

It is enough if the above statements of Scientists and Philosophers prove that other methods of approach to Truth exist in addition to the usual Scientific method. Why then should this hurried admixture of Ancient and Modern principles be made in the Modern Ayurvedic Institutions, to the detriment of the free and full development of the sacred Science of Ayurveda? True teaching of Ayurveda is possible only when the teachers have full confidence in their own system of Medicine.

(*To be Continued*)

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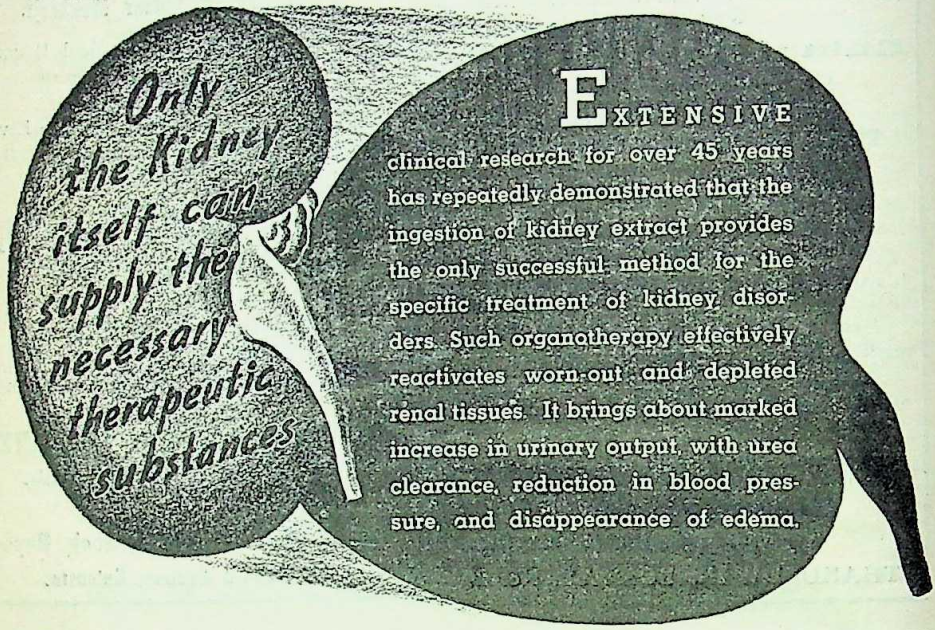

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THE JOURNAL OF AYURVEDA

Vol. XV.] March, 1938 [No. 9

Fortunately for us in India our fathers knew much that is true to-day that can revive our sick and sorry sisters and brothers of India who are dead to our tradition and culture through alien up-bringing. Our Heredity is a living force that can be counted upon to place us on the proper pedestal amongst the advanced nations of the world to-day. The fixed deposit of our forefathers in the International Bank of the world Culture has accumulated dividends that will accrue to us as Inheritors of our glorious Indian Culture and that will prop us up to hold our beads aloft amongst nations bankrupt by ruthless warfare and cultural sabotage. "We and our children must build on our own heritage" says Mahatma Gandhi and such valuable heritage we have. We have no right to condemn any school of medicine in its weakest form without looking to what it is capable of producing at its best. Having looked at Western medicine at its lowest ebb and in its weakest form condemned by the strongest scientific medicine to-day, we are in a position to judge the merits and demerits of the oriental and occidental systems and abstract them from their accidents. We are alive to the defects of the latter, and to the degradations of the former. Now, Indian Scholars, poets, philosophers and physicians are busy with a salvage work in regard to their civilization and science, and are eager to bring forth

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to the forefront the valuables which will figure as contributions to the world Culture.

The East and the West try one another's theories and compel one another to test foundations anew. The fanfarronade of trumpets with which scientific medicine entered India has been drowned in the din of doldrums of unredeemed morbidity and mortality in the country. The health of the Indian nation remains at the lowest ebb and Mass medical relief remains a distant possibility through adoption of Indian medicine alone.

The Allopathic system as a pandent of medical science has been a total failure and Ayurveda is increasingly sought by suffering humanity as there is no change for the better by Allopathy. Ayurveda has not come under the sway of capitalist civilization and ruthless commercial greed that is behind it. The higher artistic faculties and latent altruistic tendencies are latent in the hereditary medical men of India who must courageously rebel against overwhelming influences to standardize them by mechanical meaningless Regulations.

No lessons are simpler than those of history, and none receive less serious consideration by the human being. One thing may yet save us from standardization and Robotization, and that is the preservation of languages and dialects, doctoring and dress and the encouragement of individual absurdities, bizarrìes, grotesqueness, mysteries, superstitions and beliefs. The human mind must be kept free at any cost. We must indeed as Rousseau recommended long ago "Get-back to nature". The generations to come will have the heritage.

Our Republic of Ayurveda is neither governed nor defended. It has neither authorities nor police to

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check and control the great harm that is being done to it. Our masters do not concern themselves about their posterity as used to be the case with our departed *Rishis.* In fact, every new generation unconsciously forms itself on the works of its intellectual ancestors. They have not the right to be indifferent to what will come after them. They are the intellectual leaders of the people. They have their ears. On them is incumbent the task of facilitating the first steps of the beginner and presenting them to the public. By this much would be obtained continuity of development, formation of professional tradition, respect and gratitude for predecessors, severe and early suppression of individuals of absolutely unjustifiable pretentions and economy of power which in these days obscure authors must fritter away in order to come out of his shell. Indian Medical practitioners have no co-operation among themselves. Each one thinks only of himself, and is furiously jealous of his colleagues and followers. Not one of them says that in the medical concert of a great people there is room enough for dozens of different artists each one of whom plays his own instrument. Not one takes into consideration that after him new talent will be bron—a fact which he cannot prevent and that he is preparing for himself a better old age by levelling the paths, instead of viciously trying to close them to those, who will still be his successors in public favour.

The new civilization in medicine is decidedly outstripping the powers of humanity, at least in India, to grow up to it. Hence the elders have decided with it in another way. They will simply give up this cumbersome civilization in medicine and hence vote for Ayurveda, as a sure means of defence against innovations which impose a destructive effort on the national nervous system. Misoneism protects men and nations from changes of

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which the suddenness of the extent would be baneful to them. India hastens with joy to tear off and throw away the stiff collar imposed by civilization, as soon as constraint is removed. Darwin has related an interesting anecdote of the Fregian Jenny Button, who, taken as a child to England and brought up in that country, returned to his own land in the patent leather shoes and gloves and what not of fashionable attire, but who, when scarcely landed, threw off the spell of all this foreign lumber, as Mahatma Gandhi and his followers did and became again *" The Naked Fakir "*.

Humanity has, to-day as much as ever, the tendency to reject all that it cannot digest. If future generations come to find that the march of progress is too rapid for them, they will after a time composedly give it up. They will saunter along at their own pace or stop as they chose. They will suppress the distribution of letters, allow railways to disappear, banish telephones from dwelling houses preserving them perhaps, only, for the service of the state, will prefer weekly papers to daily journals, will quit cities to return to the country, will slacken the changes of fashion, will simplify the occupations of the day and year and will grant the nerves some rest again through simple, safe, sane and sure Ayurveda that confers the much-sought " Peace "—the great Quest of Humanity.

Medical unemployment in India is the theme of an interesting editorial in the Calcutta Medical Journal for July 1938. Col. A. H. Proctor of London says in the British Medical journal of August, 37 that in 1937 the Aden Govt. advertized for eleven Snb-Assistant Surgeons on a salary of £170 per annum and 1500 applications were received. Fourteen held British qualifications and 26 others held higher qualifications obtained in England—4 M.R.C.P., 2 F.R.C.S. and 8 D.P.H. and 12 other

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diplomas. This is enough proof of the poor returns the medical graduates get in Indian Medical practice. The hold of Indigenous Medicine in Rural India is conceded by Col. Proctor who says "scientific Medicine is at a discount in India." These are all sure signs of the decadence of the alien system of Allopathy in India and medical unemployment is a contradiction in terms. The society has use only for those serviceable to the nation and weeds out the unwanted foreign bodies as misfits. All the trade guild tactics and close co-oporation method of Allopathy have failed in India. Indian Ayurvedists or artists will never think of grouping themselves in corporations which may at pleasure be termed a sect or band, of devising a catechism and of entering the list for these with fanatical intolerance. True talent is always personal. In its creations it reproduces itself, its own views and feelings and not the articles of faith learnt from any alien apostle. It follows its creative impulses, not a theoretical formula preached by the founder of a school; it constructs its work in the form organically necessary to it, not in that proclaimed by a leader overseas as demanded by the fashion of the days. Unemployment among medical graduates of India is the price they pay for lack of individuality that is, of Indian talent in Indian medicine. There is no complaints of any unemployment amongst hereditary Ayurvedic Doctors who in their plenty give freely to the public the benefit of their knowledge and experience.

M. R. SAMEY,
(*Bangalore*)

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Original Articles

HINDU MEDICINE

THE DEBT OF WESTERN MEDICINE TO THE EAST

Dr. V. B. Green-Armytage writes in the Bristol Medico-Chirurgical Journal :—Little did I think when I entered the portals of the Royal Infirmary thirty five years ago that I should have the honour of being invited to deliver a lecture to commemorate the name of Edward Long Fox, a man of noble character fully imbued with that spirit of ceaseless inquiry which inspires youth.

Hitherto it has been the pride and fashion of scholars to ascribe to the ancient Greeks the glory of having first conveyed in their own language the foundations of medicine, philosophy and art ; but research has shown that the genius of the Geeks drew its sap from Phœnicia and Crete, from Babylon and Egypt and even still farther afield from Sumeria, and the dwellers in the Valley of Indus. Indeed, it was from the East, and not from Egypt that Greece derived her architecture, her medicine, her sculpture, her science, her philosophy, her mathematical knowledge—in a word, her intellectual stimulus.

This is no idle statement ; for though the Ebers Papyrus carries us back a thousand years before the birth of Christ it is only the iast fifty years that the scientific world has realized that a high state of civilization existed in Sumeria and the Indus Valley five thousand years ago.

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The discoveries of Evans in Crete, of Sir Leonard Woolley at Ur and of Sir John Marshall in Mohen-jo-dero and Taxilla have illuminated our darkness and corrected many of our former 'certainties.'

It has been argued by some that such discoveries are curiosities demonstrating mannual dexterity and the stimulus of environment ; but if we belive, as I do, that the history of medicine is the history of civilization, and if we have seen these things as I have seen them, we shall surely agree that the real criterion of their value lies in the extent to which these ancient peoples contributed to human progress, and to that culture which is the heritage of the living world.

Woolley has shown that the earliest graves at Ur, with their wonderful furniture and ornaments of gold and lapis lazuli are older than the first dynasty of Egypt (four thousand years before Christ) and has stated that the foundation of Egyptian civilization was due to foreign influence ; for in Egypt have been found the same cylinder seals, the same architecture, the same vases, the same grostesque animal drawings, the same musical instrument (the sistrum), and above all the same religious mythology as had been familiar to the Sumerians for hundreds, may be thousands, of years.

Nor must it be forgotton that Sumerian arms and Sumerian commerce under the ægis of Sargon spread up the Valleys of the Tigris and Euphrates, penetrating Syria, Palestine and the Taurus, carrying with tbem their culture and their codes, the laws of Sumer becoming the code of Babylon, the code of Hammurabi, that of Moses and the code of Israel and Greece.

Neuburger sums up our knowledge as follows :- Long before the time when Greece first appeared on the horizon of history,

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the Babylonians were able with marvellous exactitude to undertake astronomical observations and calculations. Indeed, the style of writing, the pictorial and sculptural representation, the military tactics, jurisprudenc of many nations were directly or indirectly influenced by Mesopotamia.

The code of Hammurabi (2500 B. C.) engraved on Diorite stone regulated medical and surgical practice. Details of operations and fees are given but the puuishment meted out for unsuccess daunted and discouraged all but the very expert, with the result that surgical progress was inhibited.

Recent discoveries by Dr. Frankfort of a seal of Indian workmanship depicting the elephant, rhinoceros and fish-eating crocodile in Tell Asmar. and by Woolley of decorated Carnelian beads and steatite vessels exactly resembling those found by Marshall in Mohenjodaro also point strongly to the fact that so long ago as 3000 B. C. facilities of trade existed between the people of Mesopotamia and the Indus Valley. It is more than likely that the long land route was traversed, but on the other hand it is possible that the sea route was used then, as it is now, by sailing from the western ports of India and hugging the shores of inhospitable Beluchistan before reaching the Persian Gulf or Aden.

In this connection it is not without interest to observe that Slr Aurel Stein has shown that the population of Beluchistan and the Indus Valley was far greater then than it is now, for in that age the climate was good. That the people of the Indus Valley traded with the whole of India, Mesopotamia and Egypt is certain ; for in the ruins of their cities we find jadeite from Central Asia, Amazon stone from the Nilgiris, gold from the

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Deccan, lapis lazuli and silver from Afghanistan and pearls and precious stones from Ceylon.

In those early days, though the art of writing was known, it is important to bear in mind that lack of suitable writing materials made any lengthy compilation a difficult task; but modern study of folk-lore readily explains how experience, practice and learning were conveyed from mouth to mouth by the nomadic clans as they travelled along the great trade routes which stretched from India to Persia, Mesopotamia, Syria and Egypt. Those who have served in Sind or Persia can readily visualize those long, winding caravans of mules and camels toiling and grunting along those caravans referred to in the Books of Esther and Ezekiel carrying 'ivory and ebony', 'cassia and calamus,' 'broidered work and rich apparel' from India to the West. Is it then difficult to picture the elders of these nomads, halted at the hour of the setting sun by river side or hamlet, telling and retelling of those wonderous things they have seen and heard? Among these assuredly the prevention and treatment of sickness must have had a foremost place.

This is no fanciful image; for medical evolution among the Chaldeans and Babylonians began some six thousand years ago whereas among the Greeks and Romans it started some three thousand years later. The papyri of the Egyptians, the clay tablets of the Assyrians and the Vedas of the Indians represent but an epitome of their medical achievement.

It is true that these demonstrate a sacerdotal theurgical system of medicine, for they possessed many gods, good and evil, male and female, causing or curing disease, the ancients believing that the god rewarded or punished man for his various acts,

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reward being in the form of good health and success and punishment in the form of sickness or failure.

The practitioner of medicine, whether priest or layman, was always a man of good family and education. Doubtless superstition and custom marred the palatability of his simples, but ample record exists of the variety of drugs that were in common use for everyday disorders. We read of alum, antimony, arsenic, cantharides, copper, myrrh, turpentine, mercury, iron, zinc, sulphur and fish liver oil being employed for diseases of the eye and skin. Nor must we forget that by long observance, the ancients arrived at deducions of astounding empirical value. Many of these were handed down from generation to generation. Some were observed by the Israelities, as close study of the Old Testament will show; but perhaps the most astonishing, apart from the subject of personal hygiene and preventive medicine, is the law decreeing that man and wife shall live apart until the seventh day after the catamenial period has ceased if the people would multiply as the sands of the seashore. This empirical edict, based upon rabbinical observation, anticipates by four thousand years the recent discovery that ovulation does not occur before the thirteenth day, and perhaps also accounts for the well authenticated fact that the orthodox Jewess does not suffer from cancer of the *cervix uteri.*

The Old Testament, mostly dating from eighteen hundred to five hundred years before Christ, has many references which demonstrate astute clinical observation and training. For instance, we read in Genesis XXXVIII 27, of spontaneous evolution with live uniovular twins, and a ruptured amniotic sac. The treatment practised is classical, and has not altered since. The condition described is very rare, only forty four cases being on record. It was first mentioned in our medical literature by Viardel in

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the seventeenth century, who stated that when twins are of the same sex, they are enclosed in a single amnion, whereas when they are of different sexes, the Almighty encloses them in separate sacs with a view, shall we say, to guarding their morals *in utero* ! Then again, we have recognized the extreme dangers of uterine inertia in 2 Kings XX.3 and in Jeremiah XV. 19 together with the fatality associated with precipitate labour and inversion of postpartum hæmorrhage in I Samuel iv 19. I hope some of you will refer to these passages. But perhaps most wonderful of all is the graphic description (far antedating Hippocrates) of puerperal or pelvic peritonitis in numbers V 21-27.

Obstructed midwifery has little or no mention but that is what one would perhaps expect in a nomad people living a healthy life and feeding on a full vitamin diet. The words "the obstetric hand shall bring forth the winding serpent" in Job XXVI. 13. would, however, seem to hint at version or manual removal of the placenta.

Remember always that the treatment of disease in Biblical times was not only by prayer and sacrifice, for dietetic measures and medicaments were used including healing springs and oil bath. Oil, wine and balsam were employed in dressing wounds, and bandages were applied to broken limbs. Midwives were obviously esteemed, for, we read that 'the Lord dealt well with the midwives and built them houses.'

Though the priests or Levites were health officers, it is wrong to suppose that no professional physicians existed ; for wherever there is mention of healing, there is no reference to priests, but rather to the 'Rophe' or physician. It will be recalled that

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Jeremiah held it as inconceivable that there should be no physicians in Gilead, and of course the testimony of Ecclesiasticus xxxviii stands for all times.

The Talmud gives much useful information and shows considerable knowledge of the dura and arachnoid membranes. The preparation of food from slaughtered animals gave the Jews insight into the pathology of diseases of the liver, lung, kidneys, etc. Moreover, we read that trephining, amputation and venesection were regularly performed.

It would be indeed erroneous to minimize the medical achievemens of the Babylonians and Israelites twenty to thirty centuries before Christ, merely because we possess no doctrinal evidence. Admittedly, magic, astrology and divination befog the written word, but there can be no question that the practice of embalming, together with clinical observation advanced the knowledge of anatomy, physiology and surgery, so that succeeding generations of Greek and Romans could build upon it, assisted by speculative philosophy and deductive observation. Should such a statement be challenged, one has only to contemplate that masterpiece of Assyrian art, the dying lioness from the palace of Assurbanipol, which is in the British Museum. The wounded beast, her spine severed by an arrow, turns snarling on the hunters dragging her paralyzed limbs. Such a conception could only be depicted by an artist fully acquainted with the physiological effects of spinal injuries.

It is not possible to date the dawn of Indian civilization but it is probable that the Aryan race, fair in complexion and enterprising in character, originated in the high tableland eastward of the Caspian Sea. That they possessed a co-ordinate system of Government and a religion abounding in moral precepts is

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certain. As their numbers increased and expansion became necessary, one branch spread westward towards Persia and the Caucasus and the other spread south-eastward, invading and settling in a country called Aryavarta (the land of the Aryans), which lay east of the River Sindhu, the western boundary of India. The letters H and S are convertible in *Zend*, the ancient Persian language, and so the name of the river Sindhu explains the title given by those who first passed its bounderies—the Hindus.

The book of Kings in our old Testament speaks of the wisdom of people who inhabited the east of Asia, and in Genesis xxxvii. 25 we read of the products which were in demand from them. Moreover, we are told that Terah, the father of Abraham, who lived about 1800 B. C. dwelt on the other side of the flood and served other gods, the flood of course denoting the great Euphrates River.

The Aryan race possessing both an alphabet and grammar were the founders of Sanskrit, the purest and most perfect of all languages, from which Zend, Armenian, Greek, Latin, German and Celtic derive their basic origin.

At this point it is not without interest, perhaps, to observe that all the early religions, those of Brahma, the Buddha, Confucious, Mahomed and Christ, together with almost all early civilizations, such as those of Sumeria, Northern India, Babylon, Egypt, Crete and Greece flourished round about the thirty fifth degree of latitude ; that is to say, where the resources of nature were most abundant and the climate not too enervating.

It has been supposed by some that China can claim priority in knowledge of the arts and sciences owing to the remarkable

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and enduring character of their civilization, but although there was intimate intercourse with India by means of travellers, ambassadors, and Buddhist priests, it is now held that the science of medicine was not introduced into China before the Christian era, for reverence of the dead and ancestor-worship forbade dissection. The only medical debt we consciously owe to the Chinese is gold and silver acupuncture, which was immemorial treatment for every ill ; though it would be churlish not to admit that they first discovered the art of making paper, an art that later made intellectual revival of Europe possible.

It is from the *Vedas* through the mists of mythology and fogs of superstition, that fifteen huudred years before Christ we can discern the realities of existence in ancient Hindustan. Legend has it that the great god *Brahma* wrote the *Vedas* for guidance of the universe, and that the greatest of these was the *Atkarava Veda.* Subsequently taking compassion upon the sick and suffering man, *Brahma* produced the *Ayurveda* which is the first great treatise on their Science of Life. *Dhanwantari,* the father of medicine, was then created to minister to the diseases of mankind, and just as the sages came in later centuries to Hippocrates, so in those early days deputations were sent to Dhanwantari for instruction. The story runs that on their arrival the master asked his pupils, "On what shall I lecture ?" and they answered, "On surgery, because among the gods there are no diseases whereas wounds and injuries are the lot of the gods and men." This reply, so like the story in Homer of Achilles and Machaon, is not without interest, for even today many incline to look upon disease in mankind as a retribution for sin.

Susruta and *Charaka* were among the first disciples of the master and though some are of the opinion that their Sanskrit

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compilations belong to Christian era, it is far probable that they are pre-Hippocratian, for their elaborate ethical code, written in ancient and purest Sankrit was founded on the Laws of Manu and is purely Brahmanical. These laws date back to 900 B. C. Moreover, a study of their copious *Materia Medica* reveals the fact that there is not a single mention of any substance of foreign source, whereas the writings of Hippocrates give ample evidence that many Indian plants, whose properties were well-known, were imported into Greece.

The Hipporcratic oath leads one to the same conclusion, for when it interdicts the performance of lithotomy, except by men who were special practitioners of this operation, it surely suggests that the author's knowledge of anatomy and surgery had been derived from a more enlightened nation and was imperfect compared with that of his teachers. Moreover, seeing that Hippocrates visited Smyrna, Libya and Scythia, is it not probable that he visited this latter distant and inhospitable northern country, because he had heard of the surgical feats performed by an enlightened people?

Dim dates are difficult to be sure of, but at least we know that at the time of India's invasion by Alexander the great, the conqueror enlisted the services of local practitioners whose wisdom was as proverbial then as it was in the later days of Galen, Pliny and Dioscorides, who frequently, when wishing to imply excellence or wisdom, used the words *Indi dixerunt.*

Susruta taught that the foundation of surgery was anatomy and made his pupils do dissections. In those days there was no Brahmin ban against touching a corpse, for the Laws of Manu state that 'mere bathing will purity after touching dead

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body while to stroke a cow or gaze at the sun, if the mouth be sprinkled with water, will remove defilement.'

Thus began the golden age of Hindu surgery. To Susruta we owe the discovery of cataract-couching, skin-grafting and rhinoplasty. From him we possess a precise knowledge of midwifery and the positions occupied by the fœtus in utero. He states that the expectant mother must be kept in a happy frame of mind and in placid surroundings if her labour is to be easy. He speaks of *post mortem* Cæsarean section. He writes of amputations and the necessity of artificial limbs made of iron. Tumors are removed, ruptures reduced and patients cut for stone. Still more remarkable rules are laid for the operating room, for it is written that it should be fumigated with sweet vapours, the surgeon is to keep his hair and beard short, his nails clean, and wear a sweet-smelling dress. It is not certain what drug was used, but directions are given that the patient was to inhale a substance called *sammohini* before operation. Over a hundred steel instruments are depicted and their uses described. Many of these have their counterparts in the catalogues of every modern firm supplying the needs of the general surgeon.

Reference having been made to the fact that *Caesarean Section* mentioned by Susruta, perhaps a digression may be permitted in order to show that this operation is of great antiquity, indeed dating back to the Iliad of Homer; for the legend runs that Coronis, mother of the unborn Aesculapius, was killed by Artemis for her infidelity. When Apollo, the father of her child, saw Coronis on the funeral pyre, he cut the boy from his mother's womb and carried him to the cave of the wise centaur Chiron, where he was instructed in the cure of all diseases.

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Ovid : Metamorphoses ii, 630, obviously refers to this belief in the lines :—

'Natum flammis uteroque parentis
Ertipuit geminique telit Chironis in antrum.'

And, of course, we have the evidence of Shakespeare that the operation was well-known in his day, for apart from the reference in Macbeth to 'Macduff who was from his mother's womb untimely ripped', we have the metaphor in King John, V. iii., indicating that his audience was well acquainted with the operation.

'You bloody Neros, ripping up the womb
of your dear Mother England, blush for shame.'

There can be no question that the practice of *Caesarean Section* dates back to the *Vedas*, for to-day, as from times immemorial, the Hindu is forbidden to burn the body of a pregnant woman who dies before the birth of the child, without first excising the fœtus.

Needless to say such evisceration must have taught the elements of anatomy; for the most frequent cause of premature death in the case of pregnant woman in the Tropics must have been the same then as now, namely either enormous enlargement of the spleen and liver inhibiting progressive ascent of the uterus or obstruction in the pelvis preventing delivery.

Charak flourished about 400 B. C. and wrote eight books. He describes fevers, leprosy, mania, epilepsy and nearly every disease we meet with in common practice to-day. The seventh book details four hundred purgatives alone and their various uses. He classifies food and diet according to disease and tries, like Freud, to analyse the secret of dreams. He writes of the benefit

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of steam-bath and of stramonium cigarette-smoking for asthma. He advocates nux-vomica for paralysis and dyspepsia. There is an interesting section on climatology, where patients, according to their sufferings, are urged to sojourn in such climates as are suitable to them. The ritual of oral cleanliness is looked upon as of the first importance and although tooth-brushes did not come into use in Europe until about A. D. 1700, it is remarkable to read the rules laid down by Charaka for the selection and use of twelve distinct types of tooth-brush and tooth-powder.

He tells us that the practitioner who knows the value of quicksilver and the metals is a god, he who knows the qualities of herbs and roots is a man, he who knows the use of the knife or fire resembles a devil, but he who knows the proper prayers to be offered up in the time of sickness is a prophet

The mention of the metals is of significance, for the ancient Hindu race were the first to employ mineral drugs internally. Their chemical skill was remarkable. They knew how to prepare sulphuric, nitric and hydrochloric acids. Gold, mercury, silver, copper, lead, tin, zinc, iron, arsenic and antimony are all described and their uses, either in pure form or as salts, are indicated. For instance, it is illuminating to read that if sixteen parts of gold and one of lead be mixed with lemon juice and then rubbed together and heated, or if gold be mixed with sulphur and aloes and exposed to the fire twelve times until it is redued to a powder, either mixture is valuable for chronic diseases of the spleen and lung. Or again, it is instructive to read of the preparation of the yellow sulphurate of arsenic, which was used for leprosy, skin diseases, mania and fevers.

It would take too long to recount the way they prescribed their medicines in pill, extract, infusion or ointment forms with

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rules, which varied according to the temper, age and constitution and disease of the patient, but historically it is perhaps not without interest to see that medicines were divided into classes, i. e. one which increased strength by evacuating bad humors from the body such as purgatives and emetics and the other which lowered the exalted action of the humors and restored them to a healthy state. For instance, thirty-nine simple drugs are enumerated for curing diseased wind, twenty three for curing diseased phlegm and twenty for deranged bile. In those days, rubbing with oil to relax all tissues of the body was an essential feature of treatment before any drugs were exhibited.

In parenthesis and lighter mood, it may not be without interest to the gentler sex to relate that the art of dyeing the hair, the fashion of lipstick and eye-pencilling, the mode of varnishing the finger and toe-nails, together with the music of the bagpipes, all originated in Sumeria and the north-west corner of India some five thonsand years ago—imperishable lagacies to many.

If such was the wisdom of Aryan India (and I have but given you a passing glimpse of it), what was the reason of its decay ? History tells us that it was the rise of pure Brahmanism with the desire of the priests to maintain all power in their own hands. For it must be remembered that the Brahmins, with their subcaste the Vaidyas, considered themselves person of divine origin, whose duty it was to perform rites of religion and instruct mankind in the path of learning and duty. They alone has access to the Shastra and so became learned pundits and skilful physicians.

The priestly office like that of the ancient Druids was the road to distinction and power. In the beginning, they attained preeminence by cultivation of the mind and the practice of virtue, but with power came degeneracy. The despotism of caste, for-

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bidding liberty of thought, laid down rules which subjected a whole continent; for we see that in order to curtail the growing influence of the surgeon they not only prohibited all shedding of blood, but ruled that all, who take from or were touched by a surgeon, became unclean and to enhance their own majesty, they introduced the treatment of all by *mantras*, incantations and amulets.

The rise of *Buddhism* and its rapid spread throughout the Far East still further inhibited surgical progress for hundreds of years, for the teaching of the Buddha prohibited the use of the knife and any form of dissection,

One must, however, be fair to the Buddhists, for to them India and the whole world owe a great debt from a sanitary, medical and veterinary point of view. They first established a system of State medicine, one physician being appointed for every ten villages on the great roads of India. They laid down laws regulating buriai and sanitation. They prohibited abulteration of food. They established botanical gardens for the special supply of herbs and drugs for medical use. They built bird and animal sanctuaries and even animal hospitals with a reverence worthy of St. Francis of Assisi. Indeed, our debt to the followers of Buddha is but little appreciated and I would wish to offer them a professional salute.

It is not easy for the Western mind to enter into that spirit of Buddhist or Hindu philosophy which deprecates action, for, as Carlyle has said, 'the end of man is an action and not a thought, though it were the noblest.'

The *Yogi* with the object of uniting his soul with the divine spirit is highly interesting as an example of the attitude of the

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Indian mind towards life. His world-weariness causes him to fly from the struggle and pleasures of life to the solitude of the jungle, in order to seek an escape from the activity even of thought itself.

It may be that a philosophy of quietism was natural to the indolence and enervation of Indian life, but such a doctrine was a direct incentive to warlike and materialistic neighbours to harass and invade the country, and so we find that all the learning of centuries subsided and was lost or forgotten in the tides of war and invasion, which swept again and again over India from the beginning of the Christian era.

Is it then surprising that the clocks of medicine and of surgery stood still and that Europeans visiting Hindustan at the time of Shah Jehan marvelled at the lack of any surgical skill? Their wonder is perhaps not so remarkable when one considers that the doctrine of *Karma* held two hundred million people—a doctrine that taught 'I am what I am because of my past deeds, shall be what I shall be, because of my present deeds'.

So far, it has been my object to portray the intellectual vigour of the primitive eastern branch of Aryans, to whom we owe so much in medicine, law, art and philosophy. It is not my intention to dwell upon that later western branch which built up the Greecian and Roman systems of medicine from the time of Pythagoras till the second century A- D. During this period men of genious conferred glory on their country and imperishable renown upon themselves. Greece became the seat of philosophy and Greeks the nurse maids of the arts, handed down to them by earlier eastern civilizations. But, as in India, so too in Greece, the clock of progress was stopped by the

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invasion of rude and hardy races from the north, who destroyed what was most noble and beautiful with relentless barbarism, preserving only what harmonized with their rude manners or administered to their sensual pleasures. Thus persecuted, Europe remained for many centuries in a state of lethargy, the learning swinging back again towards Egypt and Syria.

It is to the Caliphs of Baghdad that we owe an imperishable debt. They patronized learning and instigated the translation into Arabic of the most important medical authors, particularly those of Hippocrates, Dioscorides, Galen and Paul of Aegina. This inheritance of Greecian thought awakened the dormant intelligence of the Arabs and sharpened their critical faculties. The Nestorian school at Jondisabur was the cradle of Arabic medicine. From it came wise men who gave the impetus to translation and scientific research, which lasted for centuries. To fulfil this statement is is only necessary to mention three great names, Rhazes, Ali Abbas and Avicenna.

Rhazes was born in 850 A. D. He was guided by the principles of Hippocrates, basing his opinion upon observation and laying stress upon hygienic and dietetic measures. He has acquired lasting fame chiefly for his vivid description of smallpox and measles.

All Abbas realized that the chief task of the physician was to prevent disease. He was pioneer in recommending that young physicians shonld frequent the mental and other hospitals, which were first inaugurated by, and were the glory of, Arabic civilization from Baghdad to Alexandria and from Cairo to Cordova.

Avicenna, who wrote the Canon of Medicine, stands out as a monumental figure from the tenth to the fifteenth century. He was a statesman, physician, astronomer, teacher and author. His

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great woak is a landmark, for it stands as an epitome of all precedent development, the final condification of all Greeco-Arabic medicine.

For nearly a thousand years Arabic physicians were the teachers of the West, throwing open to the Christians of Europe, the portals of scientific medicine and granting to them the privilege of access to the intellectual treasures of antiquity—a privilege of surpassing importance which compels recognition.

With the Renaissance, individuals and nations vied with each other in honouring the pursuit of learning. The study of medicine exercised the genius of great men, who constructed it upon a basis of anatomy and physiology, observation and reasoning, not a little assisted by the genius of Leonardo da Vinci, who uplifted the science of descriptive and pictorial anatomy to a height, which has never been equalled.

Coming to more modern times, it is very easy to see and appreciate the debt of the West to the East, for civilization, commerce, transport, peace and war owe an imperishable debt to scientists, working under conditions of danger and stress.

If the apothegm of Blaise Pascal 'Had the nose of Cleopatra been shorter, the whole face of the earth would have been changed' be accepted, how much more truly could it be written 'had the cause and treatment of malaria been known, to what heights would not Greek and Roman culture have reached.'

History teaches us that Hippocrates recognized the periodicity of malaria and relapsing fever, for he describes the jaundice, the enlarged spleen and liability to abortion ; but it was the tide

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and pride of wars with overcrowding of populations in infected areas, that spelt the ultimate decay of Greece and Rome.

The story of Ronald Ross working in Calcutta before the days of modern comfort and modern scientific implements, is a romance in itself. It is quite impossible to estimate the benefits that his discoveries and those of Manson have conferred upon mankind—discoveries that have made possible the development of all tropical countries and which have reduced the death-rate of immigrants and indigenous people in those countries to that of London.

Similarly, peace and war have demonstrated the debt, we owe to the experimental research of Shiga and Leonard Rogers on the treatment of dynestery and cholera : to the work of Obermeyer, Todd and Mackie, on the trausmission of relapsing fever ; to the discoveries by the Japanese investigators, India and Ida of the leptospirae which cause Well's disease ; to the researches of British, Dutch, German and Indian workers on the causation of beri-beri and epidemic dropsy ; to the work of Mc Carrison on goitre and nutrition ; to the finding by Bilharz of the parasite which, since time immemorial, has been the cause of colossal mortality and invalidism ; to the investigations of Scott, Fairley and Mackie on the aetiology of sprue, that disease which (so often in former days) was fatal ; to the work of Leishman and Donovan upon *kala-azar* : and to the elucidation of that crippling disease *osteo malacia* by Maxwell, Stapleton and others. It is not necessary to prolong the list, for these are but a few of the diseases, which every European practitioner may meet with in these days of rapid transit and moving populations.

Horace tells us that, as we grow older, we become *mitior et melior* ; therefore, before closing, I should like to touch upon a

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somewhat sombre side of our debt, one that has a bearing upon the future. Hitherto I have endeavoured to demonstrate what we owe to the East, and have tried to illustrate how, in this century at least, we have rapaid some of that debt in the currency of preventive medicine. But from that currency an imponderable problem is arising, namely that of food production and supply for the rapidly increasing eastern population with a rapidly decreasing death rate. The burden that preventive medicine has thrown upou the East is an immense one. It is a challenge, for starvation and ultimate decay must occur if food production is inadequate in those countries. It is for us to devise a plan, lest the debt of eastern medicine to the West be rapaid by lamentation.

That science will solve the problem too we need not doubt. The productivity of Mother Earth is so great that even in a crowded Europe and America, millions of tons of fresh foodstuffs are destroyed deliberately every year for purely economic reasons. 'Poverty amid Plenty' is a commonplace all the world over. But it is a prblem which we must solve quickly, especially in the East. If we can solve it, may be our debt to those 'Wise Men of the East' of whom I have been speaking, will be at last rapaid in full.

N. B,—Col, Green Armytage formerly belonged to the Indian Medical Service and was eminenty associated with the premier medical college of the East at Calcutta as a very successful and distinguished Gynaecological Surgeon. In the present article, the famous doctor has proved true to the cause of Truth, as also to the salt of India, which the Colonel has eaten for considerable period of his service and professional life,

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A CASE OF PANDUROGA

BY

VINAYAKARAO BAPAT, L.A.M.S., AYURVEDA VIDWAN.

SAGAR—SHIMOGA

——:o:——

In this article I intend to write about a peculiar case of Panduroga In the beginning I could not diagnose it as such, as the symptoms were misleading. I think this type is rather rare and so I wish to place my experience before the medical world.

History of the patient

The patient is educated. He is aged 28. Physically he is bulky. Yet he always suffers from indigestion from a sufficiently long period, as he has no control over his tongue. He is a very suspicious man. He is suffering from शुक्रमेह from the last 3-4 years.

Samprapti संप्राप्ति

Due to मिथ्याहारविहार and due to the use of pungent articles and other condiments in excess, the Pitta was vitiated. Along with it there was अनुबंध of Vata.

Present Symptoms and treatment :—

On the evening of 4. 6. 38 the patient complained of slight fever, pain throughout the body—अंगमर्द—and headache. Jwarankusha was administered with honey. The fever was not observed on the following day. But the patient did not perspire. At 3 o'clock on 6. 6. 38 the patient observed slight shivering for about five minutes and the temperature was 99°8. सुदर्शण powder was given in the form of फांट. On the next morning the fever was

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99°. The same medicine was administered. (Along with it, the patient swallowed about one anna weight of some salt which he had purchased a few days back from a street hawker who posed to be a doctor. The salt, it seems, was said to act on indigestion. The patient took this salt without my knowledge. He informed me of this after two days). The same evening the patient began to complain of pain in the stomach, nausea and burning in the whole abdomen and chest. The temperature rose to 100° at 3 o'clock. (From this day onward the patient was unable to sit up in the bed (for a long time till he was cured). Pravala Bhasma (चंद्र पुटी) was administered with milk to lessen the burning symptoms. On the succeding day, the pain and the burning decreased. At the same time, weakness increased. The patient could not stand up. There was giddiness. In the noon the stamach pain increased. The pain was observed throughout the abdomen and more so in the sides and below the ephisternum, The pain could not be borne when these parts were pressed. Along with this, the patient observed another peculiar symptom. He began to feel the sensation of the type of water moving in a water bag when he changed his position (while sleeping) from one side to another. At the same time, while he changed position he began to feel some kind of acute pain. The patient cannot sit up in the bed. He felt that he was suffering from flatulence आध्मान, but really it was not seen. These symptoms led me to suspect some kind of artificial poisoning (कृत्रिम विष). But it was definitely determined by the test of सातला seeds that it was not a case of poisoning (the test being as follows :—2 or 3 hard seeds of सातला-seeds of soap-nut fruit—should be allowed to remain in the mouth during the whole night. On the next morning if the seeds were to become as soft as boiled rice, it should be determined that it is a case of कृत्रिम विष. This is a very sure test. In the above case the seeds were as hard as before). Provala (अग्नि पुटी) and Guduchi Satva were given with honey, both

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morning and evening. In the noon, Sudarshana Phanta was given.

On the next morning (9. 6. 38) there was no fever. At 3 o'clock the temperature was 99°. Weakness was a bit decreased. The eyes were yellowish. The same medicine was continued, the patient remaining on पेय and barley water throughout the treatment.

The above symptoms almost vanished on the subsequent day. There was no fever. But the patient began to feel extraordinary weakness after micturating in the early morning when he rose up. He can with difficulty sit up in the bed but he has no liking to sit. The eyes were more yellowish. The ton gue was smokish, (धूम्रवर्ण). The whole body was yellowish. Urine was yellowish, the fæcal matter being sticky and whitish. It was in this stage that the disease was settled to be a case of Panduroga.

Navayasa Louha 1 Gunja was administered with honey, both morning and evening. In the noon, Praval (चंद्रपुटी) and Sudarshana Phanta were given.

On the next day (11-6-38) weakness was found to have decreased. But morning weakness was in the same state. There was burning during micturition.

MEDICINE :—*Morning*—Navayasa ½ Gunja with honey.

Noon—Pravala Bhasma 1½ Gunja with Sudarshan Phanta.

Night—Suvarna makshika 1 Gunja with honey.

On 12-6-38 the symptoms all decreased except that of morning weakness. The patient could move about. The same medicine was continued. The condition was similar on 13-6-38. In the morning Guduchi Swaras ¾ oz. + honey ½ oz. was given and Suvarna Makshika with honey was given in the evening.

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14-6-38. Morning weakness was in the same state. The weakness was observed for one hour only while in the previous days it was felt for 3 hours. R/. Morning Guduchi Swaras 1 oz. + honey ½ oz., Noon—Shukti Bhasma 3grs. + Louha Bhasma 2grs. with honey ; Night—Navayasa 3grs. with honey.

15-6-38. Morning weakness decreased. The patient is active and asks for various kinds of foods, yellowness a bit decreased.

The same medicine was continued for four days. The patient gradually began to feel better. From 19-6-38 Arogyavardhini was given. On the next day the colour of the urine changed.

From this day, Arogyavardhini was given twice and Shukti and Kanta Bhasmas were given with honey in the noon. The same medicine was continued for one week, by which time the symptoms all vanished and the patient began to attend to normal duties.

After this treatment, a further treatment with Swarna Vanga was carried on for 42 days and now the patient is quite all right. The Sukrameha is also cured.

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AYURVEDA

By,

RAMESH VEDI, AYURVEDALANKAR

Gurukul, Kangri.

——:o:——

CHAP. I INTRODUCTORY

Now-a-days there is a general cry that Ayurveda ought to be given recognition by the Government. But unfortunately even the students of Ayurveda Mahavidyalayas are congratulating themselves for having been taught how to inject foreign drugs and for their being made acquainted with the principles and practice of Allopathy in their Ayurvedic Schools in addition to the teaching of Ayurveda. In such a case even if Ayurveda is admitted as a Government recognised medical system, there is no use if the students of Ayurveda have to resort to foreign medicines in their daily practice. So long as such a thing will continue, I wonder whether the public at large will give any actual importance to Ayurveda having been admitted as a recognised system.

Until and unless, I think, the public at large, at least the educated class, see that Ayurveda has a sound theoretical and practical basis, they will give no value to Ayurveda as a Government recognised medical system. They consider at present that everything allopathic, as it were, comes from heaven. For example, if a persou is asked to take water in which the fennel seeds (वड़िशेप) have been boiled, he at once dislikes it, slights it, because, he says what good a water of Badishepa could do to him! But if he is asked to take Aqua foeniculae from a

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chemist's shop he is so elated! He buys a bottle of same at once, taking it for granted that it will do him good. But, in fact, foeniculi fructus is nothing but fennel seeds, i.e. ordinary Budishepa. What is the cause of all this? It is only the slave mentality of our people. Still however as the public at large is growing daily poorer, it is, by sheer necessity, forced to find out a cheaper medical system, and as Ayurveda is in a position to supply such a need, it is being thought to be a good substitute for allopathy. Yet, however, there are people saying in full arrogance that they have never yet even touched an Ayurvedic drug the whole of their life, and that they would never do so even at the cost of their life. In short, to speak the truth, the general public, specially the literate class, is not at all willing to support Ayurveda.

Many are the causes that are responsible for the state of the thing. But the following are the chief of them :-(1) Ayurvedic physicians, who are generally poor men, fail to command respect at the hands of the general public. (2) Our people are not yet prepared to encourage anything made in the country. (3) The names of Ayurvedic drugs, being too familiar, fail too inspire awe in the mind of the hearer, a thing very necessary to command faith. (4) Many Ayurvedic physicians even now-a-days use many allopathic drugs. (5) Almost all the Ayurvedic physicians are completely averse to and also incapable of effecting investigation in the Ayurvedic field. Hence the stagnant condition of present Ayurveda. (6) Ayurvedic physicians do not practise surgery, nor do they conduct hospitals except in rare cases. (7) Many Ayurvedic physicians are totally against revision of their time-honoured, reputedly inspired, old texts. (8) Many Ayurvedic physicians are ignorant of the sort of investigation that persons like Dr. K. S. Mhaskar, of the Haffkine Institute, are doing.

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The present-day Ayurvedic physicians are not in a position to undertake the investigation of Ayurvedic herbs on a chemical basis, as they are not chemists, but they can do so on botanical, physical, biological and empirical basis, if they really wish it.

Human body contains almost the same number of elements that are generally formed in the lithosphere (the solid crust of the earth). The hydrosphere (the watery part of the earth) and atmosphere and the herbs also contain the same number. Almost the same chemical and physical changes go on in the so-called life-less as well as the living part of the world. Herbs as well as the so-called lifeless part of the world have got the same type of emotions. And it is due to these three main facts that herbs and minerals can supplement the deficiencies of the human body when the latter is attacked by diseases. Hence the object of Ayurvedic investigation ought to be the accomplishment of the relations of the three kinds (the non-living part, the vegetation part, and the animal part of the world) and to make use of the same in the treatment of human diseases. But the Ayurvedic methods of expressing these relations ought, of course, to be intelligible in terms of the modern sciences, without which Ayurveda would not get a sounder footing in the mind of the present-day public of India even. And it is due to this want that Ayurveda has to reluctantly submit to the humiliations hurled at it on all sides by the supporters of western medical systems in general. It is, therefore, at this very time, that Ayurvedic investigation ought to begin on a proper scientific basis without which Ayurveda cannot hope to gain an influence with responsible people of India, both at present and in future.

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HEALTH TALK

BY

DR. G. L. DESHMUKH, M. B., B. S.

Bombay.

Look here on this picture and on this !—*Shakespeare.*

I prescribe some vitamin in avitaminosis— general debility, exhaustion, fatigue, unrest, discomfort ; in want of feeling of well-being, spirits, energy, quietude, peace, in short when body needs something living, e.g. bran, husks, pericarp of rice grain (polished rice loses its vitamin coat in grinding machine, worked by electricity at great speed ; the emanation of heat produced by the wheels or rollers being the cause of of its destrution ; if worked slowly less heat is produced and the grain preserves its living germ-coat or capacity ; home grinding is thus beneficial not only in the fact of its yielding a chief home-made vitamin and full ric and a source of exercise for women to enable them to build good biceps, triceps, pronators and supinators), lettuce, spinach, fresh onions, whole wheat, (wheat germ oil E. now bottled and sold and rice vitamin also are available in ready forms), Cod-liver-oil, irradiated vegetable oil.

Vitamin indicates living (L. vitalis, Vita=life, Gk. bios-life, Vital parts, heart, lungs, brain, Sanskrit Vat, Vayoo, Bayoo—Pranvayoo—life ; Vat is of varied kinds. Vitellu=Yolk of egg (note : egg which is white-shelled has redish yellow yolk and egg which is red-tinted in its shell has a whitish yolk—the former is of a red or brown cock and the latter of a white cock—this awaits confirmation by poultry-keepers). Why not eat fresh eggs ? Why not eat "Koshim beer", cucumber, carrots, guavas, onions, cabbage, brinjals, cut fresh and mixed with butter-milk—a common Hindoo practice.

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During meals a fresh salad, iced and often kept for sale, is good but being watered gives cold and often upsets digestion. Why not use a stone hand-mill at home and make one's own rough ground flour of whole wheat, bajree, jwar to eat one's bread of ? Why not procure cow's fresh milk—second to none but mother's milk (this is a statement confirmed by well-known English physicians inapite of the sdvances in preservation and varied scientific processes known to trade), next being that of an Aya, but that is if pocket permits for one's baby to build a lively, thin-limbed, active child instead of a chubby, fat, passive one with tinned foods which are really useful for travel on a voyage, or at a picnic. Inspite of all discoveries and researches, milk and iron "Loha", "Kanta", "Mandur" are applauded today as best hody builders. Fresh eggs and egg shells may supply organic calcium (note : egg shell is impervious to water i.e. liquids, but it is pervious to gas) and smell naphthalene balls kept in a cupboard and eggs kept near by, care being taken not to touch the eggs with the hands soiled with naphthalene balls or smell of them when opened. So too they like milk acquire methylated spirit smell if heated on spirit wick, catch the smell of both room and lavatory emanations if kept too close in a gauze or expanded wire-netting cup-boards over-night. Why fight for anscestral small piece of land or a mango-tree ? Why not grow more and eat more fresh fruits ?

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News and Notes.

—:o:—

The 17th Andhra Provincial Ayurvedic Conference.

Gudivada, Kistna Dt,

Extracts from the Presidential address by Dr. A Lakshmi Pathi, B.A., M.B. & C.M., Bhishagratna, Madras.

I was eagerly expecting to retire with the satisfaction that the task which I had set up for myself was over with the advent of the Congress Government ; but the last battle for the very existence of Ayurveda has now to be fought and it is very unfortunate that our fight is not with the foreign who has been oppressing us all along but with our own kith and kin. It is very hard to think that when the prohibition act is extended to our Districts, all of us, including the poorest amongst us, will have to pay Rs. 25/-annually even if we are prepared to give our stock of Asavas and Aristas free to our patients. This is cutting at the very root of our Art. The art of preparing the Asavas (Makaranda Asava Kalpana) is one of the domestic arts included in the 64 arts, forming part of the curriculum of education of girls in this country before their marriage.

If the Government did not establish the Colleges and Schools that we wanted, it does not matter. If they did not establish the Central Board of Indian Medicine on elective basis, we can afford to wait. If the Government did not grant us the right of issuing legally valid medical certificates as the neighbouring Government of Bombay did, we do not quarrel with them, but if we are attacked in our very kitchen and if ridiculous restrictions are placed even

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on the method of preparing medicines in our old way, we cannot take up the challenge lying.

Already three Districts in our Province are affected. I have asking my students, our friends, and our vaidyas in these Districts not to put any obstacles in the way of the Congress prohibition propaganda. As the rules were not published so far, we were hoping that our Asavas and Aristas, which do not have more than a very small percentage of Alcohol and which do not produce any intoxication whatsoever, would be excluded from the list of prohibited articles, Now, the press communique dated 28th September has been published. It is stated therein that "*the provitions of the act would be rigorously enforced.*" This is really unthinkable.

Ten years ago an excise C. I. D. Officer purchased one bottle of Draksharishta from our factory and the Govern nent then gave me a notice stating that I would be prosecuted for selling it without a licence. I am told that it contained 24% of alcohol. I naturally refused to take out a licence which they offered to give me free, as my doing so would have adversely affected the smallest physician in a remote corner of the country. There was also some agitation about it. The Government of those days were afraid to launch the prosecution and it was therefore withdrawn, but our Congress Governments with their huge majorities need not have any such fear. We may, however, presume that the obstinate attitude of our Government is only due to their anxiety to help the poor drunkard and to the ignorance of the real fact that these Asavas are not at all intoxicants.

But if our humble petitions and prayers explaining all our difficulties fail to have any effect, we have no other alternative but to have recourse to direct action. We shall give the Government proper notice and then if it becomes unfortunately necessary, it will

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be our duty to perform *Satyagraha*, the only weapon left to us. The protection of the Ayurvedic Physician who is now nearly crushed for want of State patronage is a sacred trust placed in our hands and that we cannot easily betrary. We should also at the same time realise that the Government is now ours,

We must also note that the Government has not given up the mighty creed of violence as a method of counteracting its opponents. We cannot and shall not ask for their pity, once we declare our determination to disobey their laws. Section 144 will be used againat us and we will be placed on a par with the criminals. But yet what shall be our duty ?

You must consider seriously and tell me whether all of you are prepared to unite against a common danger. There can be no greater cause for all of us combining with each other, ignoring all the petty differences. In this fight, let there be no A and B class distinctions. All of us are affected by this absurd rule prohibiting the use of harmless Asavas and Aristas.

A resolution authorising either individual or collective Satyagraha will be placed before you. The streets of the Holy Tirupati in Chittoor district will be our first place for action. I request you to consider seriously and to pass the resolution unanimously so as to bring credit to the Andhra Ayurveda Mahamandal. The whole of India will be watching us. Peace be with us. Success be ours. That shall be our prayer.

OM SANTI SANTI SANTIH.

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Madras

Thanking the Ayurvedic doctors for their welcome, Dr. Rajan said : My love and my sympathy for Ayurveda remain as great as it ever was since I began to study Ayurveda in my younger days. It is not my purpose to enter into a controversy with the Ayurvedic doctors. But I may state that the Congress Government has not lagged behind previous Governments in the discharge of their duty to the Ayurvedic system of medicine. If we are not able to give help, it is because of financial stringency. We have tried our best to give whatever help is necessary in fulfilling our responsibilities towards Ayurveda. I may say to all Ayurvedic practitioners that we shall take very great care of Ayurveda and spend all available resources on seeing that the treatment was made scientific and thereby strengthen the system of Ayurveda. If we try to give the students of Indian Medicine the education necessary to place them on a par with other practitioners, we would have done a great deal for Ayurveda. When once merit has been equalised, the recognition of that merit by way of giving offices and places will follow."

Rastrapati Subhas Chandra Bose spoke as follows in a reception meeting organised in his honour at the Shyamadas Vaidya-Sastrapith, Calcutta :—

In building up a new India, we shall consider whatever is best in our ancient culture & civilization, and Ayurveda being the glorious heirloom of hoary antiquity shall not however be neglected in the schemes of national regeneration. Real restoration of Ayurveda, the great Science, depends upon the unsleeping devotion of its culture by the Ayurvedic savants. The rehabilitation of this mighty science will shed lusture on the new culture of Iudia for which we are striving. In course of my extensive travels in different provinces of India, the experience I have gathered bears evidene to the fact that the love of Ayurveda is more deep-

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seated in Bengal than elsewhere. When the representatives of Ayurveda from Bombay met me in connection with the Bill for state Recognition of Ayurveda in the presidency, on my inspecting its proposed provision, I was forced to opine that such proposals were possible there only, and would have been stoutly resisted & refused by the public and the Ayurvedic Community of my province, who love Ayurveda with a genuine devotion. One word I have to add not without hesitation. I am not a physician of any school. What I am going to say is in the role of a patient. I do not see the utility of smuggling Allopathic remedies into Ayurvedic medicines. If I have to take quinine I shall prefer an allopath just as I shall prefer a pure Ayrvedist when I desire Sastric treatment. The admixture of them is something unmeaning and harmful. It is gratifying that Ayurveda is proving triumphant even beyond its domain. Allopathy is adopting many of its excellent & highly efficatious drugs. Though I have not been able to substantially serve any branch of Indian Culture, nor may it be given to me to render service in the cause, in my heart of hearts follows a true love for things Indian which have come down to us through process of unending generations. Subjection to foreign rule has sought to destroy our entire culture and Ayurveda has not escaped its share. We all feel dumb-foundered at the altitude reached by the Science in the past. It is hard to conceive what heights it would have attained had not the course of its progress been interrupted and broken by political serfdom. It is sufficiently telling that whatever of our culture and civilization has survived, the deadly onslaughts of time, is still the wonder of the world and secures a place of honour for our mother land in its estimation.

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Review.

रस-रहस्य-विज्ञान

by Kaviraj Bijaykali Bhattachargya, M. A., Smrititirtha, Vedanta-Sastri, of 170/1, Bowbazer Street, Calcutta, priced at Rs. 3

Is a useful publication of a novel kind, which would render a good service to the culture of the रस-शास्त्र of Ayurveda. In the preface the learned author has laboriously dealt with the history of रस-शास्त्र, and sought to dispel many prevalent doubts and confusions in a systematic way. The texts of the book are mostly his own composition in simple verses, and he has prefaced each chapter with an introductory and elucidating पीठिका in delightful Sanskrit. The book embodies his own experiences and researches with bold assertion of his views refuting opinions of lay Chemist predecessors, who have dealt with रस-शास्त्र of Ayurveda.

The regret is that the book is in Bengali script. The author is requested to publish an edition of it, which may be of universal use in the Ayurvedic world.

M. K. M.

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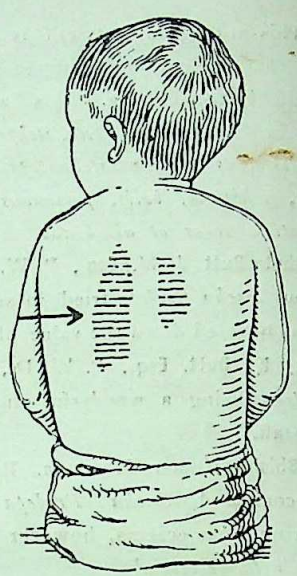

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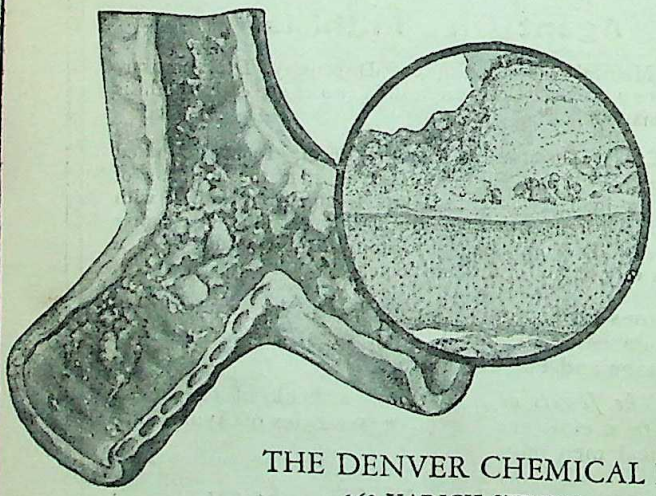

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Vol. XV.] APRIL, 1939. [No. 10

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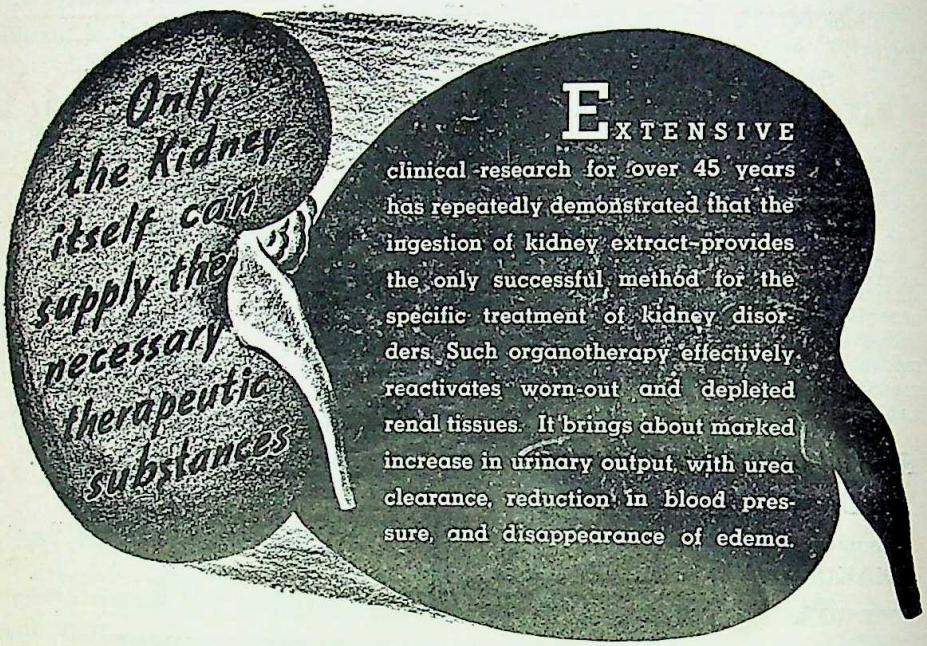

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THE

JOURNAL of AYURVEDA

Vol. XVI APRIL 1939 No. 10

SOUTH AND WEST

My little service at Hampi in 1936 had perhaps left an ineffaceable impression on the affectionate hearts of the good people of the South. The call of honour from Bangalore to conduct the deliberations of the Literary and Publicity Sections of the Vth Session of the All-India Hereditary Vaidyas and Hakims came at a moment of personal embarrassments. Still, it ws a sacred duty, and to withstand the persuation to respond to the kind summons would have been unworthy.

As an Ex-President of the Hereditary Ayurvedic Doctors I got myself to believe that I would be of some service at a critical juncture, when the President-Designate Pandit Taranathji was unfortunately debarred by an obstinate and unsafe illness from being personally present at the open session. So it happened, his worthy and cultured consort ably thundered the messages of her husband and it was like a lion roaring through his lioness. I cheerfully bore the burden of whatever functions of the President were required of me.

The spectacle of an ideal unity in an atmosphere of divergent elements was so pleasing. Every detail was nicely carried out and not the least particle of remissness

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or grudging service could be scented anywhere. It was a large representative gathering who had assembled for arriving at momentous decisions. All could disperse on the 3rd day, and I had to proceed post-haste to Bombay to meet the All-India Vaidyas at their 28th annual rally.

I arrived on the 2nd day. The assemblage was large with the unique feature of the youngest occupant of the presidential throne. My object was to study things for myself and form right estimates of this yearly meeting of the Mahamandal. I met so many Ayurved stalwarts there and felt flattered to find that my humble name was already known to most of them. I did not pick up acquaintance with the President. I do not know why I so cruelly recoiled from him, whereas most of my time during the days of the Session I devoted in private confabulations and cultivation of intimate acquaintance with prominent Ayurvedists who were present. Had I a presentiment that we were destined to be close friends at no distant future ?

I tied my tongue though I was a delegate, my sole pursuit being to grasp the politics dominating the Mahamandal, which very easily came within my ken. I was surprised to find that no condition had to be fulfilled to be a delegate excepting a mere payment which qualification I too, had used. An organisation developing the mouth-filling nomenclature 'Congress' for its annual meeting ought to be better organised with rules, regulations and procedures after having crossed the period of adolescence. Much in the way of reforms is expected of the present youthful and cultured President. The timings for meeting in the Conference were most fitful, and savoured of an unpardonable whimsicality on the part of the Reception Committee. The other regrettable incidents that supervened were but inevitable, and they should better be avoided in a description like this. The Ministers had been invited to pronounce their platitudinous blessings on the different

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functions of the Conference and the loyal people at it, mostly residents of the Bombay Presidency, had not a syllable to breathe against Dr. Gilder, whereas they were not less loud and glib than any other body in denouncing, book bell and candle, his cousin brother of the Madras Cabinet in Dr. Rajan. I ate but one meal at a delegates' camp and formed a favourable impression of the attention bestowed by the Reception Committee on the idiosyncracies of the palate of its heterogenous guests.

I was requested to attened the Andhra Provincial Conference. The request came from no less a personage than the President-elect, the veteran Leader Bhisagratna Lakshmipathiji. We met for the first time, and he had already taken kindly to me. But an urgent telegraphic message, imperiously demanding my presence elsewhere, took me to Trivendrum, the Capital City of Travancore where I was required to negotiate an Ayurvedic question of great consequence with the State Government.

M. K. M.

—:o:—

REVIEW.

'Darsan-Samuchchay' by Kaviraj Ram Chandra Mallick of 37, Cornwallis Street, Calcutta is a Sanskrit book on Philosophy of genuine merit, very cheaply priced.

The masterly discussion of all the schools of abstruse Philosophy of India in such a succinct and sufficient way is almost a marvel of achievement. The most pleasing feature is the lucidness of style displayed in the treatment of highly sublime philosophical discourses. The book is an asset to Sanskrit scholars and Ayurvedic savants. We wish it all success which it so richly and eminently merits.

M. K. M.

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ORIGINAL ARTICLES.

—:o:—

Presidential Address

OF

KAVIRAJ M. K. MUKHERJEE, B.A.,

Ayurved Sastri

AT

WEST GODAVARY DISTRICT AYURVED CONFERENCE,

2-3-39.

—:o:—

Friends,

We are assembled here at a critical juncture in Ayurveda's history. Never in the annals of Ayurved has the science been known to have been enmeshed in politics. Our people's Government in Madras Presidency, of whom we had high expectations, have thought it fit to affect the vital interests of Ayurvedic treatment seriously by unnecessarily including our Asavas and Aristas in the category of spirituous preparations in connection with their Prohibition Act. In doing so they have betrayed their gross ignorance of the Ayurvedic science, and it pains us to think that they had not the

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courtesy and good sense to seek the counsels of Ayurvedic Mentors. Our Community does not lack sage Nestors, on whose infallibility of guidance full reliance box may easily be placed. It is our misfortune that to-day non-Ayurvedic diplomats are the arbiters of our destiny. We are not unconscious of the tremendous sacrifices and sufferings that our patriots have undergone in the country's cause. We take our hats off to them. We are prepared to burn incense before them. But after all they seem to be people with western angles of vision and our misery is all the more where we have got doctors of Allopathy as Ministers in the Congress cabinets to deliver the goods of Health and Medicine to the country. It is why, where we expected preferential treatment after centuries of neglect and starvation, we have not been the recipients of even the barest justice. Nay, on the contrary, we may say we have been cruelly betrayed and are the victims of unconscionable persecution. When the Congress came into power, they had held out big hopes and promises. But the intoxication of power has sprinkled on them the water of Lethea and their assuarances are being honoured by brazen-faced non-fulfilment. Their intoxication seems to be more strong and pernicious than the fancied intoxication sought to be attributed to our Asavas and Aristas, which are being virtually banned. This seems like giving a dog a bad name to hang it. Have not the Ayurvedists taken their legitimate share in the country's struggle to win its freedom ? We have always marched shoulder to shoulder with the Congress stalwarts. We have always sought to see eye to eye with them. We are never opposed to the object and success of the Prohibition Scheme. It is not for the Ayurvedists that some unfortunate sections of our countrymen took to the fatal habit of indulging in intoxicants. It is rather the allopathic doctors who are responsible for having polluted the upper strata of society with spirituous drinks in their treatment of diseases there. It is to be ascribed to foreign rule and misrule responsible for the Cimmerian darkness of ignorance and superstitions in which those other than the upper ten thousand were diplorably steeped, that the spectre of intemperance came to stalk the land of piety and purity. Are we to pay a vital penalty for no fault of ours ?

No. We must know to resist all injustice even with our life, if need be. The Congress has shown us the way. We can use the very missile of Satyagraha by which the Congress has waded to power. Our little activity of hardly seven days in the Royalaseema area of the Andhra Rastra seems to have been an eye-opener to the

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Authorities that be. We have noticed a climb-down in the haughty attitude of the Government in our recent interview with the Premier. But we can have scant faith in the diplomats of the State. We cannot be sure till the assurance held out to us has been faithfully implemented. We cannot rest satisfied till declaration of a definite policy towards Ayurved has been openly made on the floor of the Assembly by the pack, holding the reins of administration at present. So, we cannot slacken our efforts and while we shall expect good sense ultimately to prevail with the Government, we must remain ready for direct action. In my opinion, the ghost of the erstwhile regime is still haunting Fort St. George.

We must remember that our Asavas and Aristas are unfailing in yielding innocent results and may be regarded without fear of challenge as positively superior to the Tincture Therapy of the other system. We cannot also forget our duty to our countrymen whom we have to serve. Even by Government's own admission, 90% of the vast population of this continent-like Hindusthan is treated and immensely benefited by the indigenous systems of medicine. In the whole of India there are only forty thousand qualified allopathic doctors, who are costly dandies in the field of treatment, mostly inaccessible and numerically inadequate. As against this discouraging picture drawn by the statisticians of the Government, we have the splendid figure of two lacs of indigenous medical practitioners inexpensively and effectively catering for the medical requirements of the country. And these native systems are to be crippled and crushed.

From different representative platforms has gone forth the ultimatum to the Government, the ultimatum of righting the wrong sought to be perpetrated on us by offering organised and effective Satyagraha, if the Government still persisted in retaining on the Statute Book the pernicious prohibitions of the Prohibition Scheme prejudicial to an important branch of Ayurveda's Tincture Therapy. The Bangalore platform of the all-India Hereditary Vaidyas and Hakims sounded the note on the 25th December last. This resolution has been echoed and re-echoed with fury and emphasis after cold-blooded consideration at the 28th All-India Ayurved Conference at Bombay and the 27th Andhra Ayurved Conference at Gudivada. And there should be no discrepancy between our promise and performance.

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If we really mean what we say, to prove that we are not vain bombasts, to demonstrate that ours is not the empty threat of braggarts, we must get organised in our ranks from one end of the country to the other sinking all our differences and divergences. But our real strength lies not in mere सङ्घबल। This strength is to be sought in the source of our cultural development—the acquisition of that knowledge of our transcendental and metaphysical science, which the mighty Rishis of yore, dating from the dim distant antiquity, carried to the acme of perfection. Thus alone can we be a living force in the country, a force which no earthly or demonaic power, however mighty, would dare to resist and persecute. By playing the game of modern political tactics we might win a skirmish here and an engagement there. The *Asavas* and *Aristas* are a passing question which may be settled to satisfaction. But that does not ensure our permanent security, which is to be the gift of our cultural regeneration of Ayurveda. Then, we must make the great ideal of Ayurveda 'नत्मार्थंनापिकामार्थं अथ भुतदयां प्रति' our article of faith in our conduct in the spheres of life. Humanitarian service presupposes a degree of sufferings and sacrifices. By embracing this spring of strength from a strong sense of sacred duty we shall deserve well of our country, and our grateful compatriots would not then fail us in our trials. We have to count a good deal on their active sympathy and unstinted support in our great mission of rehabilitating Ayurved in its pristine position of glory and greatness. If we achieve this three-fold essentials and take a grim determination not to excuse vandal and iconoclastic hands laid on our holy heritage, our success and rise can be sighted just as the house standing opposite on the other side of the road.

We do not want politics. Our hankering is for an absorbing pursuit of peaceful culture and service. May Mother India bless her sons, who have served and are still to serve her in pains with patriotic instincts through eternal times.

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A Case of Pneumonia.

WHAT WAS THE CAUSE OF DEATH?

By Vinayakarao Bapat. L. A. M. S., Ayurveda Vidwan
Sagar-Shimoga.

I was called in to treat a boy aged six years on 8th January 1938. The boy was laid up with fever when I saw him on the 8th morning. The temperature was 100 degree. The boy had slight cough since three days (The fever was first seen on the 7th January on which no treatment was done). There was slight pain in the sides and in the back of the thorax. The pulse showed that Vata and Kapha were vitiated. I then suspected it to be a case of Vata-Kapha Jwara. I administered Tribhuvana Kirthi Pills along with the decoction of मुस्त, वास, अमृत and शुंटि। The temperature in the noon of the same day was 103 degree and in the evening at 6 it came to 100 degree. On the next morning (9. 1. 38.) the fever was still 100 degree. The patient had drunk cold water in the previous night, and so the symptoms of Kapha were all increased. The same medicine was continued and the patient was given only पेय of fried rice as food. An ayurvedic antiphlogistine (honey, Garlic—लशून—slaked lime, asophotida, and गृहधुम were rubbed forming the anti-phlogistine) was applied to the sides and to the back. The bowels did not move on this day as on the previous day. So, a hot water enemata was given on the succeeding day, 10. 1. 38. At about 12 noon on 10. 1. 38 the fever came down and the temperature was 99 degree. But in the midnight of the same day (at I. A. M.) he was again attacked with fever preceded by shivering. On the next morning the temperature was 103 degree. The Kapha symptoms remaining in the same state. To-day सारिङ्गादि decoction of त्रिशति was administered. The temperature came to 102 degree in the evening. Bowels did not move. On 11. 1. 38 the same state continued but the Kapha symptoms were lessened. The cough too decreased. The fæces was hard and putrid. Tandra तंद्रा state was suddenly observed on 12. 1. 38 at about 1 p.m.

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The patient was partly senseless and he would not reply. He had no control of his limbs. They would fall down when left. Tongue, eyes, pulse and stomach were all normal. The patient was yet able to swallow the food given. But he would not ask for any food. Probably he could not speak. The temperature on the morning (same day) was 101 degree, in the noon 100.8 degree and in the night 100 degree. Only barley water was given along with milk boiled with पिप्पली। The same decoction was given with 1 Gunja of गुडुची सत्व in the evening. A paste of Katuki कटुकी rubbed in breast milk was applied to the head and a castor leaf covered over. It was thought that fever was centred in the head (brain) and so तंन्द्रा resulted. That is why the paste of Katuki was applied. The same night at about 1 A. M. the patient asked for food, and barley water was given. Tandra gradually diminished. On the next day the patient was better. The Kapha symptoms were almost vanished. Yesterday when there was तंन्द्रा the patient could not throw the tongue forward but to-day he could. He was able to reply. The tongue was normal. The bowels did not move. The temperature in the morning was 98° 4 degree, in the noon 98° 4 degree and in the night also 98° 4 degree. The same medicine was continued. The patient did not perspire though the temperature had come down. The patient was in a conscious state at 8 p.m. The patient was conscious on 13. 1. 38 with no fever. On 14. 1. 38 I was, suddenly called in, in the early morning at 5 a.m. When I saw the patient he was almost dead. The pulse was very feeble, and it was to be searched with great difficulty. I suddenly administered मृतसंजीवनी रस along with आद्रक रस and honey. The limbs were rubbed with ash just to increase the circulation if possible. The limbs were almost cold. An hour later I was told that the patient collapsed. I could not account for the death of the patient. To speak the truth, I had decided that the patient would die on the very day when तंन्द्रा was seen. But to my surprise, the patient died after he became quite conscious. I guessed that the death might have been due to excess of perspiration. But after enquiry, I learnt that the patient did not perspire at all. Moreover the clothes of the patient were not wet when I saw. It seems the patient asked for food at 12 in the previous midnight, when he could reply. Afterwards the patient slept quietly. The parents saw him sleeping at 3 a.m. (night). Half an hour later the patient began to feel discomfort. They called me at 5 a.m. when I saw that the patient was

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almost dead. Till now I could not find out the reason for his death. I discussed this with my brother practitioners and still I could not come to any conclusion. So, I humbly request my brother practitioners to publish what they could account for the death. If it was due to my mistake (which I think is not), I must certainly take care not to commit it a second time and that is why I have made an humble request.

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National Health.

A TALK BY

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MADRAS, 12. 9. 1938.

No one can say that National Health in India has now improved inspite of all the money that is spent by the Government and in spite of all the departments of Government working directly or indirectly with the one and ultimate object of the improvement of the health and comfort of the citizen.

From a study of the past history, we know that the average Indian was a strong and stalwart person with long arms and broad chest (Aajaanubaahu and Vishaala Vakshasthala). I always picture to myself the late Maharaj of Venkatagiri who died accidentally in a hunting excursion at about the age of sixty—his erect head, high and broad shoulders and his majestic gait as typical of Indian constitution. The Poligars, the Goundars, the Reddis and the Rajus of the South are also of similar structure. The seven brothers of Nuzivid Samsthanam, the famous Apparaos, are also remarkable for their valour, physical build, virile and prolific heritage as well as their charities. The ballad songs of the heroic deeds of the men and women of Bobbili and Palnad are a living testimony of robust India upto a hundred years ago. Therefore, there is nothing in the South Indian climate that is responsible for the puny stature of the products of our modern Universities. The stunted growth of these boys and girls is not hereditary but is acquired.

The South Indian dietary consisting mainly of rice may be said to be responsible for the dwarfing of their stature, but rice by itself is not at all bad. The courser varieties of Sambalai, Pishini and Karu of the South, Yaradamu, Budama and Aatragada of the Circars which are even now used with advantage by the poor classes and which are more glutinous than the fine and polished Nellore rice are nearly as good as wheat. They are more easily digested than wheat and are probably more suitable to this climate.

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Body building on a nation wide scale requires the restoration of the old Indian dietary, rich in milk and ghee, pulses, meat, and fish. Ghee is very highly praised for its properties of improving the higher intellectual capacities, namely.

Smruti Mati Medha
Kanti Swara Lavanya
Soukumaryah
Ojah Tejo Balakaram
Ayushyam Vrushyam Medhyam
Vayastapanam.

That is Ghee is said to improve Memory, Wisdom, Genius or retentive power, Lustre of skin, Clearness of voice, Grace, Delicacy, Biomotive power or vitality, Brightness, Strength, Long life, Sexual power, Purity of mind and body, and Establishment of youthful feeling.

Those who do not know about our Ghee, talk much of Codliver oil.

Gavyam Sarpih Gunottaram.

The ghee of the Cow is superior to any other ghee in improving all the above properties.

The knowledge possessed by the Indian Pharmacologists regarding articles of daily diet is remarkable. All food materials are classified, in addition to their botanical and chemical properties, into differentiation according to three classes, according to their action on the human mind as Satwika food promoting peace or equilibrium of the mind, Rajasika food promoting energy, and Tamasika food promoting dullness of mind or inertia.

Professors of nutrition research now say that ragi is a nutritious food suitable for general adoption. I wish to tell you that, though ragi may build a physical body in a working man, it is believed to produce dullness of intellect. While ghee is so much extolled as a Saathvika food, improving the subtle faculties of the mind, ragi is classified under Kudhanyas meaning inferior grains.

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It is not the knowledge of what one should eat that is needed for the Indian citizen, but it is the actual quantity and quality of food materials, the defficiency of which is responsible for his under-nourished condition. This is again due to want of economic planning of agriculture and neglect of exploitation of the resources of this country for its own benefit. The increase of commercial crops like cotton and jute in the place of ragi and cholum, large scale export of groundnut and other oil seeds, useful both as food and manure may serve as examples.

It is estimated that the population of India would increase to 400 millions by the time of the next census in 1941, but the productive capacity of the land is not only not increasing in the same proportion, but it has fallen very much below the level of the last decade. Round about Madras, in the Chengleput District, I see that many patta lands which were once cultivated with the valuable food crops are now left waste. Because it does not pay any one to cultivate these lands, the well-to-do people migrate into the city for the education of their children, the able bodied poor to earn their livelihood as rickshaw pullers or carriers of heavy loads in the harbour, and the disabled as beggars in the busy streets of Madras. The slender resourses of those that still stick on to the land are hardly enough to meet the cultivation expenses in these days of low prices.

The cities are thus overcrowded with the unwanted population and the villages have been deserted. The provision of part-time work for the farmer and his family by the introduction of cottage industries and the encouragement of the sale of country-made articles by imposing a suitable duty on imported ones and by every other possible means—these are the urgent reforms that are required for the improvement of National Health.

Let the autonomous Village be again restored with its own revenue, its own courts and its own schools and Talimkhanas and the rest will follow. Much valuable popular knowledge that has permeated into every village home is denied to the European scientists and administrators because they had no opportunities of associating themselves socially and culturally with the people of India.

The rapid transport facilities and the liberal education were sufficient to disorganise the autonomous and self-contained village unit, but they were not enough to reconstruct the same on modern

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parliamentary lines of representative and responsible Government. The products of the modern University, in fact, any man or woman who received any education in Engligh, became exotic and felt that he or she was a superior being, Many an English-educated man developed certain uncleanly and un-Indian habits which lowered them in the estimation of the old and learned folk in the village. Habits of daily life such as neglect of cleaning teeth immediately after getting up from bed, proudly smoking cigars and cigerettes, sipping from a cup, which have no serious meaning to one who is accustomed to such things, greatly offend the delicate feelings of common decency of the un-accustomed villager. We have now a glossy civilization permeating into our society with its insidious influence upon every condition of our life creeping into the very vitals of our existence and eating into the very marrow of our bones.

The key to live a long life is for every individual to cultivate healthy habits. Aahara, Nidra and Brahmacharya, Proper Food, Sleep and Control of sex life are considered to be the three supporting pillars of the tripod of long life. The Indian method is to insist on every man performing his dharma *i.e.* his duty to his own body and to the society. The necessity of keeping public sanitation on a very high level was long ago felt in India and it was very strictly and religiously administered.

Navegan graama nagara devataa yathana
Padhi jalaasaya sanni krishtaan
Visrujeth. Na nagnam jalam niviseth.
Na apsu muthram kuryaath.

Do not pollute the vicinity of villages, towns, temples, roads and water sources.

Roads and Water are as sacred to us as our temples. No one dare pollute them. Suchi or cleanliness is the essence of Indian civilization. Epidemic diseases break out when people are permitted to live a life of unrighteous conduct.

Adharmena prajaam varthayanti
Thasmaath Udhvam samthe janapadaah

If there is anything at all that can de done to prevent disease, it is the education by the State, and the enforcement of the practice of clean habits and the development of moral and physical strength so

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as to enable the population to withstand the inroads of diseases if they should still prevail. Otherwise any amount of money spent on the Mains and the Drains is wasted.

Asoka did much propaganda work in his time. When he did not have the radio to talk to his people at the furthest ends of his Empire, he sent out his officers to engrave the rules of health on the rocks, pillars, boulders and walls of caves and in the language of every locality. He made it the business of his life to educate the people to be charitable and sympathetic. At the same time the punishment inflicted on those who infringed the laws of cleanliness and good conduct was very severe.

"As is the king, so the people." The people used to emmulate each other in public charities, the reminders of which you will see if you go beyond the city limits—the wells, the bathing ghats, the water troughs for cattle, the grooves of Mango and Banyan trees and the comfortable rest-houses called chatrams at a distance of half a kose, barely a mile and a quarter from each other.

It would be impossible in those days even for an ignorant mother to allow her child to soil the streets and bye lanes. It was her first duty every morning to see that her street front is perfectly cleaned and adorned with floral designs, lest she should be chastised by her neighbours, as a lazy and sinful woman. But to-day I am ashamed to tell you that I often see a decently dressed and educated woman in the city of Madras fetch her child from inside and make her soil the clean and cemented pavements in front of her house. Is this not a disgrace to you and to me ?

To most of you, who are young, the past has left a great ancient legacy. It is for you to vindicate the greatness of this country in the comity of nations. Feel proud of your ancient customs that are based on accurate and scientific observations and of the intellectual development of those that formulated them, and if you once feel proud, there is not the slightest doubt that you will improve your vision of a bright future for India. There is no reason for despondency.

Thasmaath Utthishta Kaunteye
Yudhaaya Krutha Nischayah
Bhagavadgita.

Therefore—rise up, young man to fight your battle against all Duraachaaraas, evil havits, both of the east and the west.

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CHAKRADATTA

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Continued from our January issue.

Verse 51

The symptoms of ras-samata:—Excessive salivation, nausea, heavy feeling in cardiac region, loss of taste, torpor, dullness,, aparipak (?) bad taste in the mouth, heavy feeling in the limbs, loss of appetite, excessive urination, inactivity, and high fever are the signs and symptoms of "amavastha" of fever. In this state do not use antipyretics, because in this condition any attempt to reduce fever only provokes it.

Rhillas means nausea.

Tandra

Aparipak.

Amavastha.

Verse 52

The signs of Amapaka.

Fall in temperature, feeling of lightness, a free motion, are the signs of Ama being ripe (Amapaka); when these symptoms develop you can then give medicine.

Vocabulary

AMPAKA.

Vocabulary.

Verse 53

Nagaradi pachana in all fevers

Panchanam

Jvarapaham

Botany

Nagar.....Ginger

Deodaru.....pinus sylvestrus

Dhania.....coriander

Chhoti badi katori.

A pachana, decoction, of all the marginally noted drugs according to propper technique should be given to the fever case. This decoction is useful in all fevers.

Verse 54

Drugs for samshodhan and shaman should be avoided.

.....under following conditions. Soon after drinking water, one who has been fasting, one who has got indigestin one who has

Vocabulary

Samshodhan shaman.

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just taken his meals or one who is thirsty, should not take medicine for sanshodhan as well as shaman.

Verse 55

The qualities of specific (parinamyukta) drugs.

Glanee

If taken on an empty stomach they are more effective. It kills or strikes at the root of disease promptly. If however a child, a young girl, an old man and persons of delicate constitution took them, they bring on weakness and dullness.

Verse 56

Sign of the medicine being digested.

Anuloman

When a medicine is properly assimilated, the patient eases his bowels and urine becomes free, he gets good appetite and thirst, he becomes cheerful, a sense of lightness comes on him and all his organs work without a fault, his speech is clear and sweet.

Verse 57

Signs of medicine not being digested.

Vocabulary
Avasanna means sinking down.

If a mixture is not fully digested, it produces fatigue without exertion, burning sensation, a feeling of sinking, confusion of thought, fainting, headache, lack of interest in anything, and weakness.

Verse 58

If food is taken on medicine which is not wholly digested or if medicine is taken on a stomach in which medicine is not wholly digested, not only the disease for which the medicine is taken does not benefit but on the contrary it encourages other diseases.

Verse 59

The effect of taking medicine immediately before taking food.

Vocabulary
Avyavahita means immediately before or (after)

It is but proper, particularly in the case of the old, nervous children, and women that medicine is given immediately before meals. By doing so it is covered or enveloped with food. It is also not vomited.

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Verse 60

Matra means measure. Avasthanam means standard or fixed rule.

Dosage.

There is no hard and fast rule for fixing a dose. In doing so one has to take into consideration age, sex, climate, virulence of the disease, its nature, the climate, the strength and the form of the medicine to be given. Similarly the strength of the patient as also that of the drug, whether it is very active or less active.

Verse 61

Jaghanya.....lowest or weak; pala is equal to 4 karshas; it is also a measure for liquids.

The use of oily medium for giving medicine.

To one whose digestion is good and to one who is strong, the dose is one Pala. To a man of medium strength 3 karshas and to the weak only two karshas of oily preparations and decoctions should be given.

Verse 62

Kudavis equalto 1/4 of Prastha containing 12 handfuls. Prastha is equal to 32 pala.
(In modern times quath is given in 2 tola doses as a full dose. ; 1 tola as a medium dose and 1/2 tola minimum dose.)

Proportion of the drug to water in preparing a Quath.

Take of the drug from one karsha to one pala and add to it its 16 times water; boil it down to 1/4 its volume and filter it before use.

Take of the drug one kudav and add 8 times its volume of water and boil it.

Take one pala of the drug and add to it 1 prastha of water and boil it down to 1/4 and use it as a decoction or quath.

Verses 63

Charak and Sushruta use Masha measure.

According to CHARAK 32 udad (mashakas) grains make one MASHA. 48 mashas make one pala.

Verse 64 & 65

Sushruta considers 12 mash grains make one Masha and 64 mashas make a pala.

Similarity between the measures adopted by Charak and Sushruta respectively. :—

12 udad are epual to 5 ratis which make a masha of Sushruta.

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64 mashas of Sushruta make one pala which according to Charak is equal to his 1 pala.

Hence all vaidyas should adopt the following scale of Charak in practice :—

10 ratis make 1 masha
64 mashas make 1 pala

Verse 65

Treatment of VATJVAR (brain fever)
Brihat-Panchmulkashaya.

In vatajvar a decoction made of 5 roots headed by the bark of the root of Bilva *i. e.* Aegle marmelos.

Vocabulary
Avacharana means application.

These 5 roots are :—

1 bark of the root of Bael
2 do do of Agnigranth
3 do do of Shyonak
4 do do of Gambhari
5 do do of Patal

Verses 65/66

or,
a decoction of peepal root, guduchi, & ginger.

Botany
Agni-manth is Grani Premna integrifolia.
also Clerodendron phlomoides.
Bilva is aegle marmelos.
Syonak is Croxylum indicum, N. O. Bignonacae
Hindi—Sonapatha.
Marathi—Kharsinga
Gambhari—Melia Arborea.
Sansk—Shreeparni
Marathi—Nahivan.
Patal is Stercospermum sauveolens, also called Kamaduti.
Pippal is ficus religiosa.
Guduchi is tinospora cordifolia, ginger.

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Verse 67

A decoction of Kirata & others also is useful

Botani
Chirata
Motha
Sugandha bala N. O. alerianace.
Alerian officinalis.
Guduchi is tinospora-cordifolia.
Katiri majo and minor
Shalparni
Prisna parni
Sasthira
Kalshi

It consists of :—

Chitratka, Motha, guduchi, badi and chhoti katori, gokhru, shalparni, prisniparni (pithvan) and ginger.

Verse 68

Rasnadi kashaya.

Botany
Rasna...Vanda Roxburghii, Banda or bhangra is Viscum Alba, N. O. loranthacae
Sarala is Pinus longifolia, Saralvaluka is Aloes. Elwa in Punjabi.
N. O. Liliacae.

A decoction made up of "Rasna, Vrikshadani (Banda deodaru), Saral kashtha and Elvaluka mixed with honey or sugar (honey 1/4 tola, or sugar 1/4 tola). Some authors advise ghee and gud *i. e.* coarse sugar to be added.

This decoction removes nervous fever (vatjvar).

Verse 69/70

The Prakshepas are to be taken in 1/4 the quantity used for kashayas in general. In the preparation of Ghee the same drugs are taken in the same proportion as Kalkas. Some persons interpret this technique in other ways. They say that for powders, kalka and pill, the same quantities of drugs are taken.

Verse 71

How to combine powder, kalka or pills with other liquids.

Take 1 karsha of the powder, kalka, or pills and add to it 2 karshas of the liquid with which it is to be taken ; use this as a lictus.

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When the preparation is to be used as drink, mix one karsha of the powder to four times the liquid.

If ghee or honey is to be used then take equal quantities of the drug and ghee or honey.

Verse 72

Kustumburu is dhania or coriander. N. O. umbelliferae.

Bilvadi Kashaya.

Take the bark of the roots of the five components of bilva, Arni, Gambahri, Shyonak Padal, and equal parts of guduchi, coriander, and amla semi-powdered together and prepare quath as usual. Filter on cooling and give in the usual dose (1 to 2 oz). This removes the brain fever (vatajvar).

Verse 73

Botany

Pippali.....piper longum ; shariva is anant mul; draksha is kismish

Shatpuspa is anise or badish of or renuka bija; n. o. verbenacae *i. e.* nirgundi seed.

Pippalyadi kashaya.

Take of pippali, anantmool, draksha (dry), anise (shatapushpa and Renuka seed (nirgunddi seed) ; make a decoction ; add gudred sugar to it and take. It removes vatajvar.

Verse 74

Botany

Punarnava—Trianthema monogyna

Marathi—visha khapra, vasu. N. O. umbelliferae.

Also

BOERHAVIA DIFFUSA. N. O. Nyctagenacae.

Guduchyadi kashaya.

Take guduchi, anantmul, draksha, anise, and punarnava, (umbelliferae). Prepare a kashaya ; add gud, red sugar, and give it. It removes vatajvar.

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Verse 75

Botany
Kishmish
Guduchi
Kashmarya twak (Gambhari root bark)

Drakshadi kashaya.

A decoction made of kishmish, guduchi, Gambhari root bark with some gud mixed in it removes vatajvar.

Verse 76

Botany
Asparagus racemosus
A. sarmentosus,
A. gonoclados
Sanskrit—shatavari shatamulee.
N. O. liliacae.

Shatavari kashaya.

Prepare juice by means of press of shatavai and guduchi ; mix and filter, add one tola of gud and give it as a drink. It removes vatajvar.

Verse 77

Botany—wrightia Antidysenterica
Indrajava (holarrhena antidysenterica)
N. O. Apocynacae)
W. Tinctoria.
Katphal— N. O. Myricacae, Myrica
Nagi, Kayaphal
Musta
Patha is venivel, phadmul, Cissampelos Perreira.
N. O. Menispermacae.
Tiktakarohini is Hellibrus Niger
H. officinales
H. Virides.
Marathi—balkadu.
Sanskrit—Katurohini. English—black hellibore.

The treatment of Bilious fevers (pittajvar Chikitsa).

A decoction made of kalinga (indrajava), Kayaphal, Nagarmotha, patha and tiktarohini if taken mixed with sugar will cure pittajvar.

N. B.—Bhaishajya Ratnavali adds sugandhbala to the above.

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Verse 78

If honey is added to the decoction of katki, nagarmotha and indrajava it will also remove pittajvar. This is known as Tiktadi kashaya.

Verse 79

Lodhradi kashaya.

Botany
Lodhra
Utpala (blue lotus)
Amrita (Guduchi)
Padma
Shariva (anantmul)

A decoction made of Lodhra, blue lotus flower, guduchi, lotus and Shariva (anantmul), mixed with sugar will cure pittajvar.

The word Padma in this preparation has to be understood as lotus, because Ayurvedsar uses the word kamal for padma.

A decoction made of Pittapapda and mixed with sugar is also prescribe in this fever.

Verse 80

Pataladi kashaya.

Botany
Patal N. O. Cucurbitace. Jungli padval. Tricosanthes cucumerina.
Yavani (indrajava—wrightia antidysenterica)
Why not yavani should mean ajwan ?

A decoction of jungli padval with indrajava sweetened with sugar acts well in pittajvar.

Verse 81

Duralabhadi Kashaya.

Botany
Duralabha
Parpatak
Priyangu
Bhunimba
Katuki
Chirata
Vasa (adusa), adhatoda.

A decoction made of Duralabha (dhamasa), Parpatak, priyangu, bhunimba, vasa and katuki, chirata, and adusa, mixed with plenty of sugar, emoves pittajvar, thirst and heat sensation.

Verse 82

Trayamanadi kashaya

Botany
Trayamana is Thalic Trum foliolosum.

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English—gold thread.
Hindi—piljhari
Bombay—mamirana.
Pippalimul
Chirata
Ulhati is glycerrhiza
Madhuksa is the flower of mohava
Nagarmotha
Vibhitaka is beheda.

A decoction made of (1) trayamana, (2) mulhati, (3) root of pippal, (4) chirata, (5) motha, (6) madhuksa, (7) beheda and sweetened with sugar removes the pittajvar.

Verse 83

Mridvikadi kashaya.

Botany
Kishmish
Mulhati (abrus precatorius)
Neem—Melia azadirachta, Margosa
Katuki is helleborus.

A kashaya made of kishmish, mulhati, bark of neem, katuki and allowed to stay overnight in the open and without cover is effective in curing pittajvar.

Verse 84

Parpataka decoction.

Botany
Parpataka—pittapapra.
Fumaria officinalis.
Sans-kshetra parpati.
Yavan parpati.

A decoction of this alone is sufficient to cure pittajvar and mixed with red sandal, sugandhbala and ginger, it is specific for same.

Verse 85

Vishvadi kashaya.

Botany
Vishva
Ambu is valuka, N. O. Ficoidae.
Gisekia fornecoides.
Parpata is pittapapda.
Ushira
Ghan is motha or mushta.

A decoction made of ginger, sugandhvala, pitta papda, Khash, motha, and red chandan, if given in pittajvar, vomiting and thirst, it stops them.

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Verse 86

Botany
Parpata
Amrita.....guduchi
coculus cordifolius
Gudvel. N. O. Menispermacae.
Dhatri—amla
Amaltas is cassia fistula, Gambhari

Parpatadi kashaya.

A decoction of pittapapda. Gudvel and amla is useful in curing pittajvar.

Similarly a decoction of kismish and Amaltas or a decoction of the bark of the root of baha, Gambhari is useful for curing pittajvar.

Verse 87

Botany
Kishmish
Abhaya N. O. Combretace.
Parpatak (Fumaria)
Nagarmotha (abda)
Katuki
Amaltas, (sashampak) shonalu N. O. Leguminosae. Abhaya is harda—Terminalia reticulata.

Drakshadi quath or decoction.

A decoction made up of dry grapes (draksha), Abhaya (harda), Pittapapda, nagarmotha and kutki and the pulp of amaltas (bahava), if given after filtration, removes fainting, delirium, dryness of throat and thirst and in pittajvar and also cures the fever.

Verse 88

Botany
Dhania is coriander N. O. umbelliferae.

Dhaniak shitak kashaya.

Take two tolas of dhania (coriander fruit) add to it 12 ozs. of water and keep it overnight. Filter the infusion in the morning and add some sugar to it and drink it. It is a very cooling drink.

Verse 89

Pradeha means annointing.
Plastering.

Cold application.

A person suffering from pittajvar complains of burning of the whole body ; on such occasion cold applications are indicated.

The author does not mean wet pack.

G. R. T.

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Verse 90

Botany
Bija—puraka is the core and not the pulp of bark of citron. Bijoura is the name of citron tree.
Vidari—Ipomea digitata
or
ipomea panniculata
Sanskrit—ksheerkanda, Bhuikohala.
Dadima is pomegranate.
Lodhra—N. O. Styracae.
Symplocos Racemosa
Kapitham—N. O. Rutacæ.
Feronia Elephantum.
It is also known as dadhiphala.
English—wood apple.
Marhathi—kavatha.

Vidaryadi lepa (plaster.)

The core of citron, powder of pomegranate seed, lodhra, kavitha, bidari (bhui kohola)—all these should be pounded together into a plaster, which is applied on the head as cooling agent in pittajvar.

Plaster of tender palash tips in rice conjee.

A thick plaster of tender dark tips, pounded in rice conjee, is applied as a cooling agent.

Verse 91

Botany
Dhatri is amla
Badari N. O. Rhamnacæ.
Zizyphus Jujuba,
Bor.

Dhatri plaster.

Amla pounded in rice conjee is cooling as a plaster; it should be mixed with a little ghee.

The foam of badri leaves as a cooling plaster.

The tender tips of badari should be pounded with rice conjee and churned. The foam that appears on the surface is a very cooling application.

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Verse 92

Kaleya
Chandana
Anant yashti
Badari

A plaster made by pounding together Kaleya, chandana, anantmul, mulhati, and rice conjee and ghee washed in water a thousand times is an effective cooling application on the head when there is headache and intense thirst.

Verse 93

Take a vessel of copper or bronze having a hole at the bottom ; place it hole downwards in the umbilicus and pour cold water gently in the vessel so that it may run out from umbilicus. It should not run over any other part of the body. In this way the hot feeling of the body will be allayed.

Verse 94

Wet pack with cold conjee.

A piece of clean cloth large enough to wrap round the whole body, soaked in cold conjee is useful in cooling down the feeling of heat in the body.

Verse 95

Vocabulary
Cloam is bladder.

Take the filaments of the flower of citron, add some salt to it and also some honey and use it as a paste on the head. It removes the dryness of the tongue, palate, throat and burning of the bladder (cloam).

Verse 96

Fevers due to respiratory trouble

Vocabulary
Matuling shifa means root of citron tree.
Vishva is ginger.
Botany
Citron
Ginger
Bramhi
Pippal
(all have gone before)

The treatment with citron water

The root of citron, ginger, bramhi and root of pippal with salt, if given as a decoction, will cure fever due to kapha or respiratory complication.

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Verses 97, 98, 99

Vocabulary

Pratishyaya is cold.
Botany
Peeple
Chavya, Kankol,
N. O. piperace.
Chitraka—piper
chaba, Ginger
Pepper
Cardamom,
Ajmoda
Padha (?)
Renuka-piper aurantiacum.
White jeera N. O. umbelliferæ. U. minum cyminum
Bharngi-N. O. verbenacæ, Clerodendron seratifolium.
Citron
Indrajav
Asafotida
Kutki
Mustard,
Vidang (vavdinga)
Embella ribes (myresineæ. N. O.)
Ativisha—aconite—N. O. ranunculacæ. Aconitum heterophylium, or Acordatum. Moorva—N. O. hemodoracæ. Sausevicria Roxburghii.
N. B.—Those not translated have gone before.

Pippalyadi gan quatha

(decoction of pippal and its associates)

in kaphajvar.

A decoction made up of

Pippal, pippalmul, chavya chitrak root and ginger, pepper, cardamom, ajvan, indrajav, padh, renuka, white jeera, bhargi, citron fruit, asafotida, mustard, kutki, vavding, ativisha and moorva (all these drugs are together known as pippalyadi gana) is a cure for cold (pratishyaya), arochaka (want of taste,) fever, gulma (?) colic and defects of digestion. It is an infallible remedy.

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Notes and News

Dr. A. LAKSHMI PATHI'S ADDRESS.

ADONI 15—2—1939.

In this place which is the starting point of our campaign, I wish to explain to you the necessity for our tour at present. The Ayurvedic Physician has been at a disadvantage, owing to causes beyond his control, resulting in an unequal fight with the practitioners of Western System, who, now, enjoy the exclusive patronage of the State. Unless we possess the necessary power in us, Ayurveda will not get the reverence that it deserves. There will be no *Bhakti* where there is no *Shakti*. The Allopathic Physician possesses Prabhu Shakti and we on our side possess Sangha Shakti. There is no use of maintaining the attitude of begging, for, Shakti has its appeasement only where that Shakti can be exhibited. Until that Shakti of ours, which lies dormant in the masses in India is demonstrated, Ayurvedic Physicians cannot hope to have any salvation. It is to exhibit this Sangha Shakti, our leaders have decided upon organising a tour throughout India.

The rights of Ayurvedic Physicians to prepare their simple medicines, the Asavas and Aristas, in their own homes and in distributing them freely to their patients, has been interfered with. This has probably come to us as a blessing in disguise, because it opens our eyes regarding the attitude of the Government. Those, who are in power like the Hon'ble the Premier, may taunt the Ayurvedic Physician and ridicule him for his habit of closing his eyes while feeling his patient's pulse.

If a cultured oriental scholar like our respected Premier is led astray by the show and glamour of occidental training, it is no wonder that others not so blessed intellectually, should look upon Ayurvedic Science as quackery. In name of Science, there is now much parading of the western system, in a most unscientific manner. The

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Ayurvedic System is not satisfied with crude observations made ocularly or by the finest instrument. Ayurveda welcomes all such instrumental knowledge but insists upon the Physician making the utmost use of such knowledge, entering as it were into the body of the patient, in order to make a thorough search and introspection into the activities of the innermost cells of the body and of the states of his mind with the aid of his own Jnaana-deepa, the light of the powerful lamp of his knowledge. It is for this purpose, an Ayurvedic Physician who knows the Saampradaya, the Science and the art of medicine, closes his eyes and concentrates upon his subject under observation. I have often said that the Science of Ayurveda begins where Allopathy ends. Not merely the patient's lungs, liver, stomach and heart but also the subtle avasthas or the stages and conditions of Desa, Dosha and Dushya etc. should simultaneously make their appearance before his mind's eye, so that the physician may diagnose the disease correctly.

"The Physicians who cannot enter into the innermost self of the patient with the aid of the powerful lamp of his own knowledge and who cannot use his judgment after a subtle study of all the existing conditions cannot successfully cure the patient's disease." (Charaka)

As trustees of this great science, it is for us to combine and to use all the resources of our Sangha Sakti to disprove the superficial and false siddhantas of Ayurveda.

ELLORE.

Ayurvedic doctors, who were out on tour in the Madras Presidency, addressed the Andhra allopaths' Conference on different subjects of Ayurveda. Dr. Paranjpe, formerly an allopathic doctor, and a veteran Suddha Ayurvedist, who has carried on studies of the science of Ayurveda for the past three decades, delivered a highly learned lecture on Tridosha-Anatomy, which was an interesting, comparative talk. Dr. Lakshmipathi spoke on the special hygiene of Ayurved, which may do away with the possibilities of diseases and medicinal operations. Pandit Sib Sarma explained Ayurvedic approach to diseases in a scientific manner. Kaviraj M. K Mukherjee

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held the mirror up to the right way of approach to the study of Ayurved.

Pandit Sib Sarma said :—"Ayurveda's theories are so perfect and remedies so innocent that even one not much learned, may easily and successfully prescribe for the patients. Allopathy furiously applies itself to diagnosis, whereas in Ayurved where there is the likely difficulty of confusion in the determination of the disease, the physician can confidently procceed on the infallible lines of the Tridosha Theory of Ayurved. So does the Sastra say—

"त्रिकारनामाकुशले न जिह्रीयात् कदाचन ।
न हि सर्व्वविकाराणां नामतोऽस्ति ध्रुवास्तिति ॥"

(चरक)

Ayurveda does not care for a bacterial approach to therapeutic operations. It is not that Ayurved does not recognise the germ theory. Long long ago Ayurved conceived of germs. So we have

'आपदा वृत्तताभ्राश्च सौक्ष्यात् कचिददर्शना:'

(वागभट, खृष्ट तृतीय शतक)

That germs visible or microscopic cause infection in the human system was also known to Ayurveda.

"प्रसङ्गाद्गात्रसंस्पर्शान्निःश्वासात् सहभोजनात् ।
एकशय्यासनाच्चैव वस्त्रमाल्यानुलेपनात् ।
कुष्ठं ज्वरश्च शोषश्च नेत्राभिष्यन्द एव च ।
औपसर्गिकरोगाश्च संक्राम्यन्ति नरान्नरम् ॥

(सुश्रुत)

Air borne or water-borne germs also did not escape the ken of this science. Ayurveda has dealt with them in the discussion of epidemics, which are called by it.

But Ayurved found it of much less importance to pay heed to germs in the matter of treatment. For, Ayurved

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does not regard germs as the principal causative factor of diseases. Germs must have a field to thrive in and gain strength to generate ailments. Take for instance, fever. Unless *Pitta* is aggravated, no germ would find a congenial soil to grow in the system and disturb the *Tridhatu* equipoise of the body, which is the disease. So, Ayurveda's aim is to strike at the proper place, and the Tridosha approach to diseases is meant to cure the imbalance of the system. For the purpose of securing radical cure, this approach is perfect. Take the instance of Malaria. Allopathy may treat it with success with quinine. But the legacy of cynchonism may be left, and insomnia may result. Then Bromide may have to be invoked to induce sleep. But a further trouble may arise in Bromidism. Then, some other remedy, equally superficial and imperfect, may have to be groped for. Thus there is an infinity of treatment in allopathy, which takes care of the manifestation of the disease alone, leaving the patient to his fate. But in Ayurved there are no such isms. You may take any remedy for a good length of time even in an overdose without experiencing resultant troubles. It is not that quinine and such other medicines do harm only by its overdose. Even the normal dose or the underdose may bring on troubles. Ayurved has, therefore, defined cure and health very clearly as

"प्रसन्नात्मेन्द्रियमनाः....."

(सुश्रुत, उत्तरतन्त्र)

—This feeling of ease and happiness in every limb, mind and soul, constitutes the perfect cure, and not the mere subsidence of the superficial symptoms mistakenly regarded as the disease in allopathy. It is no wonder that the bacterial approach to ailments fail to secure this high consummation. Germs are living beings, just as the human being is no better than an enlarged germ. Whatever may be applied to kill living organism must be poisonous and anti-vital, affecting the system and producing subsequent troubles. But Ayurveda's medicines are pro-vital, and hence do not cause troubles after troubles, and treatment to be prolonged *ad-infinitum !*.

Kaviraj Mukherji emphasised—"With the nascent awakening in the country, Ayurved has to come to command the attention of scholars in the country. But however much learned they

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may be in their lore, in judging of Ayurveda they must accept the necessary terms of reference which are all its own, if Ayurveda, the great transcendental and metaphysical science, is to be assessed at its proper value. Otherwise, its positive and practical side may appear rational only in an infinitesimal fraction, whereas much more lies hidden in the science than is dreamt of in the westerner's Philosophy. To learn Ayurveda properly one must be equipped with a good deal of a variety of basic knowledge. First of all, the language in which the *Sastra* is written has to be mastered. So, one must study the Sanscrit Grammar and Literature well. Then the *Tarka Sastra*, without a workable acquaintance of which proper interpretation of many a terse and esoteric text in which the abbreviated *sutras* of Ayurved are locked, is impossible. To this must be added a clear idea of the theories of the *Sankhya* and *Baisesika* schools of *Darshana* on which the *Ayurveda Sastra* is deeply broadbased. People among the lay savants and intellectuals, proceeding to Ayurvedic studies, are bound to be misled to wrong conclusions never contemplated by Ayurveda. Suppose allopathy is to be studied without learning the basic sciences of Chemistry, Physics, and Biology. What result should you expect from such a foolish attempt imperfect in fundamentals. Even those Ayurvedists, who have not completed their studies of the science on the lines indicated above, are not true representatives of the science really capable of delivering the goods of the Ayurvedic science, though, due to the perfect basis of Ayurved, they may enjoy the blessing of erring little in practical therapeutics."

RESOLUTIONS passed at several meetings of the tour of the all-India Ayurvedic Leaders in the Andhra Rastra.

In as much as the Indian National Congress has accepted to form the Ministry in the province of Madras, it is the duty of the Government to encourage our national sciences and arts. As it is admitted that Ayurveda is the system of medicine resorted to by ninety per cent of our population, the post of the Minister of Public Health shall be held by one who knows the *Sampradaya* of Ayurveda. He shall be

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guided by a Board which shall be constituted on election basis out of the members of the Legislatures and of the medical profession.

CALCUTTA

Tapswi Baba Dr. Paranjpe of Poona visited Calcutta and came in touch with scholarly Ayurvedists and Ayurvedic institutions of the metropolis. His mission was two-fold. He is trying to evolve a syllabus of anatomical studies on the basis of *Susruta Sarira.* His other noble pursuit in the cause of Ayurveda is to bring into existence a পাঠচক্র (study circle) of learned Ayurvedists of India. The scheme aims at securing a cultural organisation of the Ayurvedic community, whose only source of real strength lies in this line.

MADHAVARAM.

The 'Sasthipurthi' (Sixtieth Birthday Anniversary) of Bhisagratna Achanta Lakshmipathi, B.A., M.B. & C.M. was celebrated with eclat at his native village on the 3rd March, 1939. Kaviraj M. K. Mukherje of Calcutta presided over the occasion, which was marked with religious ceremonies, *Sankirtan* of *Swasthya Sangitams* and various entertainments. Pandit Sib Sarma, President, Ayurved Mahamandal, unveiled a portrait of Lakshmipathiji. Speeches were made wishing many happy returns of the day with health and prosperity for the veteran Ayurvedist and leader. The following speech was made by Kaviraj Mukherjea in hoisting the National Flag on the occasion, "I wish I could speak in the rich language of Telegu on this sacred occasion. Unfortunatelly we have still to speak in a language outlandish and not our own. On occasions like this is highly realised the necessity of cultivating our *Rastra Bhasa* of *Hindusthani* as the common medium of expression. I hope you all will dissuade misguided people of this presidency from opposing introduction of *Hindusthani.* If we have not parted with our nationality by throwing Shakespeare and Milton down our throat, it is but laughable to

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think of losing our individuality and cultural integrity by learning an Indian language colloqually. It is in the fitness of things that the National Flag has been proposed to be hoisted on this happy and holy occasion in the residence of the native village of Dr. Lakshmipathiji. He has been actively participating in Congress politics since 1905. His services in the cause of Ayurved is monumental. His worthy partner of life Sreejukta Rukshmini Lakshmipathi, B.A., is the very embodiment of goodness, sincerity and simplicity. As regards her patriotism the Alpine mountains could not be whiter. To me the National Flag signifies the great ideals of political freedom and *Swaraj* in medicine. The whole family of human ailments must have to be banished from the land along with the ending of foreign domination. Let the Flag now fly with its full significance."

MADRAS.

The annexed tour programme of the all-India leaders, namely Tapaswi Baba Dr. Paranjpe of Poona, A. Lakshmipathi, B.A., M.B. & C.M., Bhisagratna of Madras, Pandit Sib Sarma, Ayurvedacharyya of Lahore, and Kaviraj M. K. Mukherjea, B.A., Ayurved Sastri of Calcutta, will show the extensive and whirlwind campaign carried on in the Andhra Rastra. The like of it has perhaps never been witnessed in the annals of Ayurveda. After seven days' tour in the Royalaseema area the premier was interviewed, which resulted in an assurance on the part of the Government to relax the regulation of the Prohibition Act directly affecting the interests of Ayurvedic treatment. The balance of the sheduled tour was pursued to ask the people to remain ready for direct action, if good sense failed the Government to compel its adoption. The response of the public and the Ayurvedic community was splendid and unique. Purses were presented to the leaders at different places. Addresses were presented by such respectable Bodies as Municipalities, Panchayet Boards, Congress Committees, Citizens' Unions, etc. The Ayurvedists and their organisations did not lag behind in displaying their sense of duty. At places, most cultured gatherings were addressed. The remotest villages were visited. The leaders, a pack of devotees of Suddha

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Ayurveda, carried the messages of genuine of Ayurveda into the citadels and camps of the bastardy-brand Ayurveda and the allopathic science. The salutary messages of organisation, culture and service were preached everywhere to make the Ayurvedists an unassailable body of medical men. The public were warned against adulterarted Ayurveda whose existence was a menace to the medical science as a whole. Though the tour partook of the nature of a political propaganda, the learned leaders always tried to attach a cultural side to their activity wherever possible. The case of Ayurveda in all its aspects was placed before the country in a clarified manner. The false protestations of solicitude for Ayurveda on the part of the Health Minister were thrown into bold relief.

Bezwada, 23 3-39

THE HEALTH MARCH.

Arogya Yatra led by Dr. A. LAKSHMIPATHI,

B.A., M.B, & C M,

BEZWADA

At 8 A. M. on 22nd Wednesday, there was a procession which was taken round the whole town singing health songs and distributing literature. A meeting was held in the evening in Kottapet. A census of local Vaidyas numbering 64 was taken. The health March started in the early morning and after passing through the streets of Bezwada reached Muthyalampadu, a village near Bezwada at 9 A M. The procession was accompanied by local Vaidyas, Prativadibayankara Krishnamacharlu Garu, Vemuru Sankara Sastri Garu, Nagothu Venkanna Patrudu Garu and others. Arogya Sutras were taught to the elders and children and the village Vaidyas were placed in charge of the work of upervising Talimkhanas and play-grounds and attending to the sanitation of the Village.

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Tour Programme of the All-India Ayurvedic Leaders

Bhishagratna, Dr. A. LAKSHMIPATHY, B.A.M.B. & C.M (MADRAS)
Ayurvedapraveena, Dr. N. S. PARANJAPEYE, (POONA)
Ayurvedacharya, *Pandit* SIVA SHARMA (LAHORE)
Kaviraja M. K. MUKHERJEA, B.A., (CALCUTTA)

			Arrival	Departure
15th Feb. 1939		Wednesday	Adoni	8.0 Public Meetings
			Kurnool	By Car. 16.0 Do.
16th	„	Thursday	Do.	By Car.
			Dronachalam	
			Guntakal	Timmancharla Public Meeting
			Do.	
			Bellary	Public Meetings.
17th	„	Friday	Do.	14.0 to 20.0
			Guntakal	
		(Sivaratri)	Nandiyal	Royalaseema Ayurvedic Conference at Mahanandi 16.0
18th	„	Saturday	Gajulapalli	
			Dronachalam	By Car.
			Gooty	Public Meeting 7.0
			Do.	By Car.
			Pamidi	Public Meeting 9.0
			Do.	By Car.
			Anantapur	Alternately by train Ar. 10.55
				Public Meeting 14.0 to 19.0
19th	„	Sunday	Do.	
			Guntakal	
			Do.	
			Yerraguntla	Public Meeting at Proddutur. 14.0
			Do.	
			Cuddapah	Public Meetings 17.0 to 21.0 By Car. Via Royachoti
20th	„	Monday	Do.	
			Madanapalli	
			Pakala	Alternatively by Car. to Chittoor
			Do.	
			Tirupathil	
			Do.	
			Kalahasti	
21st	„	Tuesday	Do.	
			Tiruvallore	
			Do.	
			Madras	
			13.45 Arrival	

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PUBLIC RECEPTION-MADRAS CENTRAL 21st,

21st Feb. 1939	14.0	Public Reception at Victoria Public Hall Madras. **Chairman Sri K. Venkataswami Naidu Garu, Mayor. Corporation of Madras.**
,,	17.0 (5 P. M.)	At home by members of Ayurveda Prachara Sabha, Madras,
,,	18.40	Departure to Arogya Ashramam, Avadi.
22nd ,,	9 A. M.	Visit to the Indian Medical School,
,,	11.0 to 14.0	Deputations to the Hon'ble Ministers to the Government of Madras.
,,	140 to 16.0	Indian Medical Practitioners' Conference at Victoria Public Hall, Madras.

Date.	Place.	
22nd Feb.	Madras.	Alternatively by 20.20.
,,	Nellore.	Nellore Dt. Ayurvedic Conference.
,,	Do	
24th ,,	Tenali.	
,,	Guntur	By Car.
,,	Do.	Bezwada D. 7. 0, Vuyyur D. 8 30
25th ,,	Bezwada.	Kankipadu D. 10. 0 Kesanapalli,
26th ,	Do.	Nuzvid Ar. 12. 0 Bezwada Ar. 17.0
27th ,,	Yelamanchili.	Vizagapatam District Conference.
,, ,,	Do.	
,, ,,	Waltair.	Public Meeting
,, ,,	Do.	
,, ,,	Pithapuram.	East Godavary District including
28th ,,		Rajamundry and Kovvur. By Car.
1st March	Godavary.	
,,	Bezwada.	
,,	Gudivada.	By Car. East Kristna Dist
,,	Bhimavaram:	Public Meetings.
,,	Podur.	By Car.
2nd March	Do.	
,,	Narasapur.	West Godavary Dist.
,,	Tanuku.	
,,	Tadepalligudem.	By Car.
,,	Madhavaram,	**Inauguration of 60th Birthday celebrations and unveiling of Oil Painting of Dr. A. Lakshmi Pathi.**
3rd March	Do.	
4th March	Ellore.	7th Andhra Medical Conference Ellore.
5th ,	Do.	
6th ,,	Bezwada.	Municipal Address

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For the Guntur District.

On 24-2-39

FROM	TO	STATION.
Tenali Arr. Mail 3-04 A. M.		
3 04	6-45	Kollur
6-45	7-15	Vemuru
7-15	7-30	Zampany
7-30	7-45	Pedaravuru
	ARRIVAL TENALI.	
8	8-30	Tenali
8-30	8-45	Do.
8 45	9	Do.
9	9-45	Do.
9-45	10	Do.
10	10-15	Do.
10 15	10-30	Do.
10-30	10-45	Kattevaram
10-45	11	Nandivelugu
11	11-15	Kolakalur
11-15	11-30	Uppalapadu
11-30	11-45	Budampadu *Via* Guntur
11-45	12	Narakoduru
12	1-30	Chebrole
1-30	1-45	Manchalla
1 45	2	Munipalli
2	2-20	Thadiparru
2-20	3	Ponnuru
3	3-15	Chintalapudy
3-15	3-30	Munukuduru
3-30	3-40	Etheru
3-40	4	Appikatla
4	4-30	Bapatla
4-30	4-45	Edullapalli
4-45	5	Epurupalem
5	6	Chirala
6	6-20	Karemchedu
6-20	6-40	Paruchuru
6-40	7-10	Chilakalurpet
7-10	8-10	Guntur

Departure to Bezwada by Passenger.

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For the Guntur District.

On 24-2-39

Welcome Address by the Secretary Andhra Provincial R. I. M. P. Conference at Ry. Station. Welcome Address by Citizens Firka

Ayurvedic Conference.

Do. Do.

Do. Do. on the Road.

Do. Do. Do.

Procession from Travellers' Bungalow to Meeting Hall.

Hoisting Dhanvantari Flag by Pandit Shiva Sharma (Lahore.)

Opening of the Conference by Dr. A. Lakshmipathy, Madras.

Speech by Chairman, Reception Committee.

Presidential Address by Prof. D. Rangacharyulu, (Guntur.)

Municipal Address. Public Meeting at the Gandhi Irwin Park.

Speech by Dr. N. S. Paranjapeye.

Welcome Address by the Villagers. Public Meeting.

Do. Do.

Speech by Pandit Shiva Sharma.

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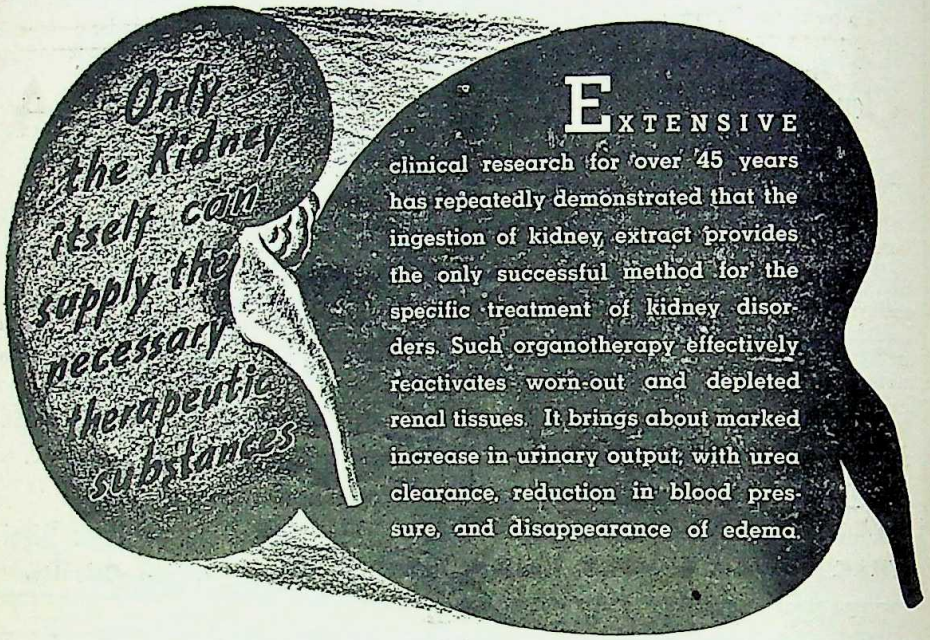

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THE GOING WORLD

The choice of Ayurved-Bachaspati M. R. Samey, M. D., Ph. D., D. P. H., etc. as president of the All-India Ayurved Conference to be held at Calcutta, under the auspices of the Nikhil Bharatiya Vaidya Pratinidhi Mandal, must be hailed with universal approbation and pleasure by the true lovers of Suddha Ayurveda. To the large and wide circles of the readers of the 'Journal' an introduction of the President-Designate is hardly necessary. His mighty pen has always embellished the pages of the 'Journal' all through the past decade and a half of the existence of the paper. His rare intellectual gifts he has ungrudgingly employed for the amelioration of Ayurveda. He brings to the onerous task, to which he has so fittingly been called, the wealth of his deep erudition and vast experience. His love of genuine Ayurveda has been recognized on other important occasions too, when he was invited to preside over the 3rd Session of the All-India Hereditary Ayurvedists' Conference, as also VIII Session of the All Karnataka Ayurved Conference. Rare is the type he represents of consuming attachment to Indian culture despite being drunk deep in the Napier's springs of the Occident. His extraction from a stock of scholarly Brahmins explains this happy and harmonious

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combination of antagonistic cultures in one receptacle. We confidently hope, in these days of the falsely flourishing hybrid-brand of Ayurveda, his able and sage guidance would ensure the recrudescence of 'unalloyed Ayurved'. The Nikhil Bharatiya Vaidya Pratinidhi Mandal enunciates its object in its manifesto as follows:—

"Ayurved is at the present moment in the throes of rebirth and confronted with many most crucial problems defying ordinary powers of solution. It is highly necessary that Ayurvedists of all schools of thought be united on a common platform to aid in the resurrection of their glorious heritage and the country's own medical science. To organise Ayurvedic fraternity, education and profession with common principles and slogans from Kashmere to Colombo, and from Kamrup to Cutch is the lofty aim of this endeavour".

If the Nikhil Bharatiya Vaidya Pratinidhi Mandal really succeeds in achieving this consummation, it would justify its existence. We may offer it a concrete suggestion. To make it a truly representative institution the door of which is wide open to the meanest Vaidya in the remotest hamlet, its membership should be lowly priced just on the ideal of Congress membership, confering upon the most ordinary member the full benefits of substantial democratic franchise. If it can collect on its rolls the modest one-fourth of the two lacs of Vaidyas existing in India to day, it will have made itself into a tremendous living force formidable in all its legitimate claims and marking the end of the present state of despised mendicancy for its deserved rights and privileges.

Vishagratna A. Lakshmipathi of Madras, so well-known a personality in the Ayurvedic world, is rendering signal services to the cause of Ayurveda. His extensive propa-

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ganda tours inspired by a crusading spirit, and neglecting his professional interests, should prove an example to the Ayurvedic community, the members of which are sunken in the profundity of blissful sleep, and immersed in emasculating indolence, even when their golden city of Lanka is ablaze. His present attempts to incorporate the hygienic rules and health principles of Ayurveda in the Wardha Educational Scheme must meet with the approbation and praise of all right-thinking people. Most modern maladies of the body and the mind would be unknown in the land if Ayurveda's teachings were faithfully followed in practical life by the people of the country. It is but in the fitness of things that the country's own medical science should find an unfailing place in all schemes of national regeneration conceived in the present days of Indian Renaissance. In this sense the contributions of Lakshmipathiji's prolific pen and facile tongue are of immense value to the future welfare of the mother country. His Memorandum to the National Industries Planning Committee is a piece of performance characterised by original ways of thinking and readily commending itself to every true lover of the country. Gandhiji's recent narrations and suggestions in favour of simple Indian herbal treatment in rural tracts, so oppressed by 'chill penury', should serve as an eye-opener to all our patriots and compatriots. It is, therefore, that Lakshmipathiji is taking advantage of the present situation to get (1) Body Building Programme, (2) Rules of Sadachar, and (3) Elementary knowledge of Herbs in the Syllabus of studies under the Wardha scheme, and he has proposed to teach himself the 1st class for the Training of Teachers under the Scheme at Coimbatore.

The Anglophil patriots of our country and its general intelligentsia, steeped in the influence of western culture, hardly take kindly to us. Patriotism or critical penetra-

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tion circumscribed in the narrow groove of politics or foreign terms of reference fail to bring within their ken the spacious horizon of true culture which India so magnificiently possesses. In this position, it is refreshing to find Gandhiji or His Mahatmaship's elk here and there trying, though niggardly, to veer round to true perspectives. Even worst enmity has never credited Gandhiji with a particle of faith in Ayurved, the country's own Medical Science. So, his recent talk in favour of Ayurvedic efficacy and preference at least in some respects reflects a ray of hope, very faint though, that the settled convictions of the arbiters of our destiny against us are not altogether incorrigible. To revolutionise the anglicised angles of vision of our countrymen is our colossal task to which we have to fiercely address ourselves with all our organised might.

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Only a year is past after the inauguration of the Bengal State Faculty and Board of Ayurved. Dissatisfaction with the innovations of this institution is already in evidence even among the co-operators, whose expectations had falsely been raised sky-high. The resolutions, addresses and speeches of the 3rd Special Session of the Bengal Provincial Ayurved Conference, recently held, should disillusion the minds of many still living in the fool's paradise. Faculties and Boards have unfailingly produced the proverbial mouse off the mountain in labour in the provinces where they have been hitherto introduced. We remember our pamphlet distributed in our obscure days some ten years back, in which we boldly prophesied that Dead-Sea Apples were to be the gain in the bargain of so-called Governmental recognition without a guarantee of defined right and privileges. In fact, this move is meant to capture the market with modern institutional training of Ayurved glaringly subversive of true Ayurved. The worst feature is that hardly is the constitution of a

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Board to be found conceived on the actual representative basis, thus giving unbridled control to hands whom it is difficult to regard as real and safe agents of the science and the profession. What should we expect in the present position of things? Without University recognition and control never would Ayurved be placed in a position of honour and purity of the pristine days. Ayurveda's history and tradition warrants this assertion. The sooner the Ayurvedists remember the glorious days of Takshila, Abanti, Kasi, Nalanda, etc. the nearer their salvation shall be.

Affairs in the Estate of Ayurved are moving with strange anomalies. It is highly regrettable that the District Medical Officer has been empowered by the Madras Government to supervise and inspect the work of Ayurved Dispensaries. This Officer, being an allopath, is not likely to possess any acquaintance with or sympathy for Ayurved. On the contrary, such preposterous control might mean fetters for the progress of the science and its practice, if not absolute discontinuance of the dispensaries on the strength of his biassed recommendation. An eminent Ayurvedic practitioner is the right man to be invested with this power and entrusted with this work. The present provision of the Government is but another instance of the insulting policy which places an allopathic head at the helm of affairs as Principal of the School of Indian Medicine. The same sinister policy is in evidence in the Government agreeing to the suggestion of the Principal, Indian Medical School, for a Refreshed Course in Indian Medicine for non-L. I. M. Vaidyas employed in the institutions of Indian Medicine under the control of local bodies, in order to improve their knowledge and make them more useful. All this is like the Bible taking care of the Vedas and the Koran,—a Christian administering the holy trusts of Mandirs and Musjids. The cup of our

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humiliation is full to the brim, when our worth is to be judged by non-Ayurvedic criteria. The meagre and hodge-podge knowledge of medical subjects that is imparted by a conception of mixed syllabus is proving a veritable menace to the medical science as a whole, and the public whom the medical profession has to serve. Time is rife when practitioners of all the systems should raise their voice of denunciation in chorus with the intelligentsia of the land against this dissemination of a highly pernicious apologetic knowledge, hybrid in character, in the interests of the medical science and Ayurvedic profession, as also the afflicted and suffering humanity of India.

The 'Study-Circle' inaugurated for the cultural regeneration of the entire Ayurvedic community is a move in the right direction to be hailed with universal delight by all lovers of Ayurveda. The Dhutapapeswar, Ltd. of Panvel—Kolaba (Bombay) deserves sincere congratulations for helping and launching the above scheme with initial outlays. The mouth-piece of their organisation, namely, Arogya-Mandir, forces itself upon our attention in this connection. It is showing a good record, though of recent origin. The Special Issue of it, brought out so promptly during the session of the Bombay Conference, and embodying most of its important news, as also a Congress Special Number reflects a good deal of credit upon the management.

The long-expected sanction of the Travancore Government for the Indigenous Medicated Spirits Manufacturing Scheme has recently been obtained To negotiate this problem of far-reaching consequence with the State Government, we had to undertake an arduous journey and face uncomfortable experiences in January last.

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We may now feel a bit rewarded for all our labours and troubles. The Government have kindly granted extensive lands of suitable acres in a convenient locality on the sea-beach of Trivendrum. The limited Company with a large capital will soon be floated, and selling of shares begin. The shares are open to all India. The Government are insisting on a reservation of half the shares for Travancoreans. The Ayurvedic community all over India should be alive to their sense of duty, and try to capture at least a lion's share of the shares if they do not monopolise them by a race of priority, which is desirable. The renewal of Arka-Chikitsa of Ayurved by the success of this venture is in the interest of the Vaidyas, promising as it does, inauguration of a new era in the field of Ayurvedic therapy.

M. K. M.

REVIEW

'Kashyapa Samhita' (a very old authoritative book of Ayurveda), compiled by the eminent Vaidya Jadavji Trikamji, and published from Nirnay Sagar Press of Bombay, will supply a real need in these days of Ayurveda's renaissance in all its eight comprehensive branches. The उपोद्घात, covering half of the colossal volume of close upon 350 pages, is a masterly piece of performance, emanating from the pen of the vastly erudite Court Pandit of Nepal, Sri Hemraj Sarma, who cannot be too adequately rewarded for this signal service to Ayurved. The labour employed in bringing out such a voluminous, precious thing is immense. Considering the importance and weight of this authoritative tone, it has been moderately priced at Rs. 5 only. It deserves to be a precious possession of every good library, It merits every encouragement. We wish it a good success in the appreciative, ntellectual world.

M. K. M.

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ORIGINAL ARTICLES

RASAVIJNANAM

(The Science of Mercury)

BY

Rasacharyya Kaviraj

VIJAYAKALI BHATTACHARYYA M. L.,

Smrititirtha, Vedantasastri, Calcutta.

Our doubts have been completely set at rest on the point that Iatrochemistry grew up as a line of enquiry having mercury as its central theme roughly in the Second Century A. D. in Southern India, if not before. Long before the science of mercury received specific attention at the hands of able scientists in India, and as such this science has moved in a separate and specific groove in the hands of specialists up to the eleventh century, when in the age of Chakradatta we find this line getting absorbed in the generic science of medicine of ancient India. The spirit of reform, the lofty intellectual attainment and a sturdy and unfathomable dissemination of knowledge are what characterise Chakradatta in his attempt at an amalgamation. What Chakradatta achieved in the eleventh Century was taken up almost in the same spirit by the western scholar Francis De la Beau in the west towards the latter parts of the 17th century. Madhabacharyya codified in his great work what he found to have existed actually in South India from the second Century A. D. or still earlier. On the authority of great explorers and investigators like Macro Polo and Bernier again, we have it that South India for ages and through the endeavours of generations of scholars has preserved this asset intact—I call it an invaluable asset—a glorious heir-loom—since Parada (mercury) is no less than what takes one beyond the possibility of sufferings, ferrying across the ocean of sufferings the patients to the land of complete recovery from ills and ailments. The very nomenclature shows its identity with the original principle of

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creation "रसो वै सः" and thereby symbolising it as a giver of *Ananda*. It has been the original Rasa and other preparations have been subsidiaries known to be Uparasa.

So mysterious, in fact, had been the inner constitution of it that it was difficult for the lay minds to penetrate into its scientific secrets. Trade secrets of the particular sect, dealing in the commodity, remained confined to the particular group making the subject impervious to the devotees of the science of medicine in general. Medical practitioners in general subsequently either failed to achieve success in the complicated and abstruse eight or eighteen methods of mercurial purification or refused to dive into the depths of this specific line which was being nursed and taken care of by specialists. On the evidence of the various Tantras we learn, however, that the various methods prescribed for purifying mercury contribute to the enhancement of the efficacy of the substance to a degree. Even modern scientists who have done and achieved much in discovering very many things have fallen short of recognising or discerning the real value of the ancient Indian mercurial science.

From my personal experience I can assert that mercury duly elaborated can work miracles upon human system. Specially in the case of phthisis and cancer this specially prepared mercury with gold and sulphur arrests the progress of the fell diseases for which the modern science has failed to find out a suitable remedy as yet. My friends in South India, even to-day, will lead other provinces if they under the present Congress Government can find their way to establish an Ayurvedic Research Laboratory and after due elaborations of mercury as enjoined in the *Tantras*, try to make experiments upon some of the hospital patients at least and they will be able to come to a definite conclusion as regards the efficacy of this invaluable medicine and thus a new chapter will adorn the history of India.

We know from a perusal of our texts that mercury is a panacea for all evils and bestows a long life, but in practice in the present day we do not get the desired results. What is the cause ? The only answer is that during the different stages of purification in the methods employed by us the hitch has been creeping into the

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preparation, and that is what has been frustrating us. I have discussed the problem at length in my book Rasarahashya Vijnanam Part 1. of which the Part II. is in the press.

That mercury absorbs impurities from the atmosphere has been proved by the scientists of the 20th century like Haak and Sessing but that it can be used by keeping it completely free from atmospheric impurities has found frequent mention in our texts on the subject in various indirect ways, although the same has not been given due consideration by the Western Scientists. This refusal to delve deep into our methods of purification on the part of the lovers of Western Science is tantamount to, to use a mixed metaphor, the clipping of the wings of mercury. We all know that the external impurities are done away with and the internal impurities get disintegrated through the Vapour bath (*Swedanam*) we apply to mercury in combination with acids and alkalis. Next through the aid of herbs or mortaring or by washing it in Kanjik we are able to dispose of the intermolecular impurities as well (*Mardanam*). In the next process apparent disappearance of mercury with the aid of herbs or other materials is executed (*Murchhanam*). Next do we resort to what is known as sublimation which admits of three modes—(1) upward sublimation (*Urdhapatanam*), (2) downward sublimation (*Adhapatanam*), (3) oblique sublimation (*Tirjakpatanam*).

Each of the modes has got a significance of its own. This process not only contributes to further purification but also by converting mercury into the gaseous form divides it into countless finer molecules.

Next process of elaboration consists in retaining the mercury secured properly after sublimatory processes, dipped in the saturated solution of rocksalt to help its complete freedom from contact with air as the principal source of accumulating impurities. *Saragunbalijaran* and *Rasanigara* modes are only simplified methods to achieve the same end—freedom from the accumulation of impurities—in a different way. Our ancestors did not cry halt after keeping it in saline saturated solution. They went further. They would then place it below the earth and placing earth in between would apply heat to it. The whole process was called *Rodhanam*.

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Whenever mercury was brought in the atmosphere lest impurities might be absorbed, it was mixed with gold so that molecular spaces might be occupied by the heavy metal and thus the absorption of impurities might be avoided. Mercury thus purified would work wonders. That analysis of the modern scientists is not always the final test from the viewpoint of therapeutic action has been illustrated by the theories of vitamins and snake poison.

The mercury thus elaborated becomes hungry (*Bubhukshu*) in the sense that it absorbs impurities easily from the atmosphere and that absorption can be totally avoided if it is immediately mixed with one eighth part of gold. This is the minimum proportion which is required for the proper preservation of mercury in the atmosphere.

Medicinal preparations with the help of mercury thus elaborated are sure to work wonders upon the human system—not only upon human system but upon that of lower animals even. That mercurial prepartions could cure horse and other lower animals from various diseases is written in ancient Tantric lore. This has been partly corroborated by Col. Chopra in his famous book, 'Indian Indigenous Drugs'.

It is the fundamental principle of Ayurveda that diseases develop in the human system when the Doshas—Vayu, Pitta and Kapha—react upon the different Dushyas viz. Chyle, blood, flesh, fat, bone, marrow and semen meaning thereby that the Doshas permeate those Dushyas deeper and deeper as the disease aggravates or becomes chronic. The most striking quality of mercury lies in the prevention of the Dosha from getting hold of the Dushyas and in its capacity for curing all ills in conjunction with various herbs and metallic compounds.

The scientist might argue that when analytically there is practically no difference between ordinary pure mercury and elaborated mercury the arduous and complicated process should not be undergone. A satisfactory reply is not yet before us but it is evident that mercury absorbs impurities from the atmosphere and those impurities can be averted if we adopt the Sastric process.

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I have in my book refuted the arguments adduced by Dr. Neogy and Col. Chopra, two famous scientists of the present age. According to them *Saragunabalijaran* and eight forms of elaboration are useless for all practical purposes, also they do not advocate the mixing up of gold with mercury in preparing Makardhwaja even. Dr. P. C. Ray, too, has cast an indirect and critical reflection on our processes in the same light as the professors named above. These devotees of western science have deemed it necessary to applaud portions of the ancient science of Ayurveda in their books, but their adverse and derogatory reflections upon the science of mercury of ancient India are completely out of place and undeserved. They might as well have left the particular portion as not easy of grasp, since such an attitude would not have minimised their own greatness or the greatness of the ancient scholars of the land.

N. B.—Presidential Address delivered at All-India Hereditary Ayurvedic Doctors' Conference, Bangalore in December, 1938.

IMPORTANT NEWS

Ayurved-Bachaspati Dr. M. R. Samey, M. D., Ph. D., D. P. H., Kt., Vidyabhusan, Kaviranjan, Ayurvedacharyya has been unanimously elected President of the All-India Ayurved Conference to be held at Calcutta in July, 1939 under the auspices of the Nikhil Bharatiya Vaidya Pratinidhi Mandal, at the meeting of the 23rd May, 1939, of the Reception Committee.

The Bombay Government has sanctioned more than one lac of rupees to be distributed among the Ayurvedic institutions of the Presidency.

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Researches in Medical Science

By G. C. Ramayya Naidu, F.T.S.
Chittoor Lodge.

I appeal to the wisdom of the thoughtful in the civilized lands if not at least to those who possess the normal human compassion if it is not one of their main duties to see that a system of curing the prevalent normal and epidemic diseases and prolonging human life by avoiding and rooting out surgery of the Western system, (be found on natural scientific lines) or rather to see that man's life is directed in such a harmonious way that he does not contract diseases or give room for any kind of surgery.

If desperate efforts are not made in this direction by all the civilized countries, the Western system of Medicine and Surgery will take the form of stock-in-trade like that practised by Professor Sanarelli in the island of Flores. From the manner of the exposition of his medical experiments as mentioned in the Boston evening Transcript of America it is quite obvious to the normal common sense that vivisectors would sooner or later carry their experiments into the human kingdom in all countries.

Extracts from the pamphlets "Vivisection in Excelsis by Anne Beasant ; Page 2, 3 & 5.

The professor is in no way ashamed of his proceedings and relates his experiments with easy candor, although the experiments consisted in doing to death certain human beings in murdering them, to put it plainly, one wonders vaguely why this confession does not land him in the dock, since, giving of poison would seem, to lay eyes, to involve a legal crime. The professor, it seems, was in the island of Flores, in the quarantine station, and says the Boston journal "In that part of the world lives are extremely cheap where the lowest orders of the people are concerned, and no law stepped into to stay the hand of the bold experimenter". Many opponents of vivisection have prophesied that vivisectors would, sooner or later, carry their experiments into the human kingdom. This prophecy, already proved true by the yellow fever inoculations effected to test the yellow fever virus on members of the dark-skinned

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races, has now been verified in Germany, Austria, Switzerland and Sweeden. I am thankful to say that no such cases are recorded in England, and we probably owe this immunity to the action of the anti-vivisectionist associations, who breasted and checked the wave of vivisection when it first swept into this country. Dr. R. E. Dudgeon has published in the Abolitionist (20, Triangle, Bristol), the organ for the British union for abolition of vivisection, a series of experiments on human beings recounted in various medical journals.

If things are left to go on in the manner described in the Transcript of America, I am quite sure that a confused medical world would take birth, as the medical jurisprudence on Western lines is getting into out-of-the-way lines of human life.

Considering deeply the manners and circumstances in which the western medical science is being regarded and worked out in the western countries, one is bound to conclude that this vivisection on humanity may be spread into other civilizations from the existing. It may become an established medical jurisprudence. Considering deeply the attitude in which they take the western medical science i.e. in the way of their latest inventions of the seven methods of Rejuvenation, injections for curing certain obstinate diseases etc., I think they have every hope to make further inventions through vivisection on iujurious lines in regard to prolonging life and the cure of diseases.

The grounds in details of an illustration as regards their hopes in further inventions through vivisection on injurious lines, I submit as follows.

From "The practical medicine" of January 1925 published in Delhi, I learn that Professor Steinach of Vienna has invented certain methods of rejuvenation, the brief summary of which I remember from the above journal is as follows :—

That according to the invention of the Professor as regards human long life he predicts that a person aged about 80 desiring to prolong his life has to undergo an operation in connection with a gland and in that case the person can live up to 80+80=160 years. It is performed through using chloroform. Soon after

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the operation of 15″ the persou is able to walk, his hollow cheeks becoming as plainly as those of a person of about 40, the white hair becoming black and the person of 80 will appear as a person of about the age of 40.

One case is that a gentleman in London aged about 70 having had the desire of a remarriage went to the professor, underwent the operation, returned back to London with a nurse from the country he had been to, hoping to marry her. But before long one morning he was found dead in his bed. This occured before his wedding. Another fact, a romance of the medical world, is that a woman of 80, who gained some vigour after the kind of operation described before, gave birth to a child. Admitting the birth of a child, it is not certain (it is not established yet) that the child will be living to its natural span of life with health. For, considering the natural constitution of women they are not expected to bear children at about the age of 80. As the birth of the child is at an exceptionally advanced age of the woman and therefore artificial, I guess that the life of the child may not last up to the natural age limit of about 100 or thereabouts and the prediction of the invention should therefore be considered as under experiment. Again it is not certain (It is not established) yet that this woman will be living for another 80 years from the date of her operation i. e. (80+80 up to the age of 160th year) as per the predictions of this invention. Through certain records it is noted that certain people have lived the natural life up to the age of 129. There is only a difference of about thirty years between the natural living age of about 130 and the supposed predicted age of about 160. Admitting the fact that even if this woman lives up to the natural age limit of about 130 we cannot conclude that this prolonging of her life is due to the said operation unless her life extends up to the predicted age limit of 160 according to the invention which is not established as yet. The said principle invented therefore is not established and may be regarded as under experiment until her life time. From page 13, "Practical medicine" January 1925.

"Most of the rejuvenators" Dr. Baily says, "do not claim to be able to prolong life beyond the normal span". They insist however that their operations may raise a person's declining years to higher degree of general efficiency."

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Artificial treatment of experiments may not give permanent happiness but may be the cause only for temporary cures and pleasures. Taking advantage of certain hopes of their temporary success in some of their experiments, in certain remote parts of the world, i.e. in certain of the scattered islands, they are extending their experiments on vivisection to humanity in a dreadful manner.

Most of the western medicines administered internally in liquid form is mixed with alcohol and the scientific wise who are on the natural right side are quite aware of the evils of such medicines mixed with alcohol. For a detailed and fuller description of the influence of alcohol, one is requested to refer to "The influence of alcohol" a lecture by Annie Beasant published in the pamphlet form. Western medical science had been for a very long time making its experiments of healing through medicines mixed with alcohol. One force of the practice which was being directed in this manner is now turned to, into the form of injections of impure virus into the bodies. This is being practised for most of the human diseases. The fact that some diseases are cured in that direction is admitted. This method of healing is quite in disharmony with nature. For the Vaccines, Serums and Virus used in this connection are of a diseased, septic, odorous and impure nature. The astral and mental health becomes impure, the powers of activities in the man are diminished owing to the exercise of the evil influence of such particles which create Rajasic (mobility), Tamasic (Inertia) qualities which are predominant in the animals from which these vaccines, serums and virus are obtained and when these are injected into the diseased human bodies they work as slow poison to destroy the Sathvic and the divine nature of the man and the animal qualities are attracted.

In this connection we now turn to the opinions of the eminent Western medical men and professors regarding their understanding of Philosophy, common sense and medical science in connection with Western medical science :—

Said the venerable professor Alex. H. Stevens, M. D. of the New York college of Physicians and Surgeons in a recent lecture to the medical class :—

"The older physicans grow the more sceptical of the virtues of medicine, and the more they are disposed to trust to the powers of nature again; notwithstanding all of our boasted improvements patients suffer as much as they did forty years ago.

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Says the professor Gregory of Edinborough, Scotland :—Ninety nine out of every hundred medical facts are medical lies ; and medical doctrines are for the most part stark staring nonsense."

Says Dr. Rawage, Fellow of the Royal College, London :—Assuredly the uncertain and most unsatisfactory art, that we call medical science, is no science at all, but a jumble of inconsistent opinions ; of conclusions hastily and often incorrectly drawn ; of facts misunderstood or perverted, of comparisons without analogy, of hypotheses without reason, and theories not only useless, but dangerous."

How eminent western professors talk of the abilities of Indians in medicine, surgery etc, in former days.

Writes the distinguished Professor Wilson, "In medicine as in Astronomy and metaphysics the Hindus once kept pace with the most enlightened nations of the world ; and that they attained as thorough a proficiency in medicine and surgery as any people whose requirements are recorded, and as indeed was practicable before anatomy was made known to us by the discoveries of modern enquirers."

Thus one force of the human desire in the attempts for the right understanding of Nature is trying to work in a way which is dietructive to human happiness enjoyable from his ordinary natural inherited rights of living—by the word destructive I mean of the evils of vivisection carried on to humanity.

The other equally important exploration and equally strengthful force is that which can venerably be taken and may be considered as a civilized method of adoption of healing is the one which is the most ancient universal harmonious natural kind of healing, practised by the different civilized countries and people. For one who is an earnest seeker in the direction of the modern science, his attention may be turned valuable by the fact how science is trying to illuminate certain methods on cures not based on medicines. This can be understood to a certain extent through the series of books and helpful mannuals on health, healing, hygiene which deal with colour, cure, diseases and treatment, food, health, nature cure, vegetarianism etc.

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On each of these subjects several books and manuals are written by several eminent Western medical men and Scientists of the modern age. From this it is quite obvious how these Western medical men and Scientists were able to grasp something of nature in connection with Science. I think the wise can agree in the fact that it is from leading the life in harmony with nature that philosophy, common sense is being grasped from time immemorial. So philosophy in all directions including spiritual, medical etc, should be sought on lines harmonious with the law of nature and through the right and harmonious investigation of the powers latent in man.

With a few introductory sentences of rational, basic, historical thought and spiritual point of view it (the kind of healing) is expressed through the following extracts of three paras from the book "Christian Science and Vedanta" pages 11, 12, 13 by that venerable and one of the greatest of philosophers Swami Abhedananda.

"In this age of agnosticism and materialism Christian science has done an admirable work in making people realise that this phenomenal world of ours is like a dream-land and that all objects of sense are nothing more than objects seen in a dream. This is no small gain.

(To be continued).

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CHAKRADATTA

Translated by Dr. G. R Tambe, M. A., B. Sc., L.M.S., K.I.E.,
Gurukula University, Gurukul—Kangri.

Continued from our April issue.

Verse 100

Katukadi kashaya & Kushthadi decoction.

Botany
Kushtha is Sausuria Lapa. N. O. Compositæ.
It is also called Pushkar in Sanskrit.
Kutki
Chitraka
Neem
Turmeric
Aconite
Murva
Patol
Pepper
N. B.—All these have come before.

A decoction of kutki, chitraka and neem roots, turmeric and aconite,

also a decoction of Kushtha, indrajav, murva, patol leaves, pepper, honey will cure respiratory fevers like bronchitis, pneumonia. Etc.

Verse 101

Nimbadikashaya

Botany
Neem.
Amrita
Ginger
Gudvel
Deodaru
Kachur Curcuma Zedoria.

A decoction made up of bark of neem, ginger, guduchi, deodaru, kachur, chirata, pushker root, the two pipers.

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Chirata
Pushker or kustha
Pippalis
Kantkari, N. O. Solanacæ
Nidagdhika.
Brihati.....solanum indicum moti ringhi.

(piper nigrum and piper longum) and kantkari is a specific for bronchial fevers.

Verse 102

Botany
Sinduvar. N. O. verbenacæ. Nirgundi, Samhalu.
Ushana is piper nigrum.

Decoction of the leaves of sinduvar (nirgundi)

Decoction of the leaves of Nirgundi mixed with some pepper will remove pittajvar, specially if the legs are week and aching and if there is pain in the ear.

Verse 103

Amalakyadi quath.

Botany
Amla
Harda
Krisna pepper (piper nigrum)
Chitrak

A decoction made of amla, harda, pepper and chitraks acts as specific in kaphajvar. It is a good stomachic and digestive.

Verse 104

Decoction of Trippala.

Harda
Amla
Beheda
Patol
Vasa
Guduchi
Kutki
and
Bael
Gambhari
Sonapatha is Croxylum Indicum or bignonia indica, shonaka.

A decoction made up of triphala, patol, vasa (adusa bark), guduchi, kutki and vacha (vekhund) sweetened with 1 tola of honey will cure kaphajvar.

or

A decoction of :—
bark of bael, bark of gambhari, sonapatha, patol, shaliparni, prishniparni, choti and badi

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Padal (patol)
Shaliparni
Prishniparni
Choti kateri
Badi kateri
Gokhru
Adusa.

kateri, gokhru and adusa bark, sweetened with some honey will produce the same result.

Verse 105

Mustakadi kashaya

Botany
Mushta
Holerrhena antidysenterica; kutaja seed is indrajav
Vatsak
Arda
Amla
Beheda
Katurohini is kushta
Parushaka.

A decoction made up of mushta. seed: of vatsak, triphala, kutki and parushaka will cure kapha jvar.

Verse 106

The Chaturbhadra LINCTUS

or electuary.

Avlahika is Chatan linctus—an electuary
Botany
Katphal N. O. Myrica, Myrica Nagi Kayaphal. (box myrtlex)
Poushker N. O. Compositæ-Kushta Eng. Costus.
Shringi N.O. Anacardeasem—Rhus acuminata ; Kakadsringi-Rhus succedanea ; Krishna N. O. Piperacæ Piper longum.

An electuary made of katphal, poushker shringi, and krishna (pepper) and honey allays cough, dyspnoea, expectorates cough and cures kapha jvar.

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Verse 107

Dosage of powders or churnas.

The dose of powders, kalka, and gudika (pills) is one karsha. When the components of them are to be used as electuary, the dose should be two karshas ; if the same are to be used as liquids, then take the constituents in the dose of 4 karshas.

Verse 108

Time of using electuaries.

Vocabulary
Jatru is shoulder joint.

When they are meant for treating diseases of parts above the shoulder joints, they should be used in the evening. For diseases of organs below the shoulder joints they should be taken before meals.

Verse 109

The pepper and honey linctus.

Pepper powder one part mixed with honey two parts when used as an electuary cures fever, cough, enlarged spleen, and hiccough. It is specially efficacious in diseases of children, the dose being 2 ratis pepper powder mixed with 8 ratis of honey.

Verse 110

Treatment of mixed fevers.

In mixed infectious fevers such as vatpitta-jvar etc. the treatment should also be based on mixed lines.

Verse 111

Treatment of Vatpitta jvar.

Botany
Ginger
Guduchi
Nagarmotha
Chirata
Shaliparni
Prishniparni
Choti kateri
Badi kateri
Gokhru
See panchmula behind.

Navanga Kashaya.

A decoction made of the following 9 herbs acts effectively in vat-mixed-pitta fevers.

(1) Ginger, (2) Guduchi, (3) Nagarmotha, (abda), (4) Chirata, (5) Shaliparni, (6) Prishniparni (pithvan), (7) The 2 Kateris and (9) Gokhru.

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Verse 112 Trifaladi Kashaya.

Harda
Beheda
Amla
Shalmali-N. O. Malvacæ
White and red
Savri-Bombax heptaphylla.
Rasna is Vanda, Roxburghii is an orchid
Rajvriksha is Cassia fistula.
It is also known as Suvarnaka, amaltas, bahava. Atrusha-N. O. Simarubae is adusa.

All these made into a kashaya is very effective in curing vatpittajvar. Trifala, shalmali (root), Rasna, Rajvriksha (amaltas)-pulp of the fruit, bark of Adusa—all these made into a Kashaya is very effective in curing Vatapittajvar.

Verse 113 Kiratadi Kashaya.

Botany
Chirata
Guduchi
Khishmish, avla,
Kachur (curcuma zedumbet).

A decoction made up of chirata, guduchi, khishmis, amla and shati or kachura, and sweetened with 1/2 tola of gud will cure V. P. Jvar.

Verse 114 Nidagdhika Kashaya.

Botany
Nidagdhika
Bala
Rasna
Tryamana
Guduchi
Masur
Shamlata

A decoction made of Nidagdhika (chotikateri), root of bala, rasna. trayamana, guduchi, masur dal or shamlata will cure V. P. Jvar.

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Verse 121

Chaturbhadra Patha saptak.

Botany
Chirata
Ginger
Nagarmotha
Guduchi
Patha is cissampelos pareira.
Sugandh bala
Ushir vala-andropogan muricatus, also known as khash.
Patha is also called venivel, ambostha laghu patha, papanalil, vridhakarnika Mahrathi pahadmul.
Sugandha bala.—N. O. valerianae.
Valeriana wellichii bala tagara.
The rest have gone before.

A decoction of chirata, nagarmotha, musta, ginger and guduchi is effective when there is more of respiratory trouble. If the trouble is more from bile, then one should add Patha, sugandh bala and ushira to it and a quath made from all the seven. It is known as Patha saptak.

It is very effective in fever caused by pitta and shleshma.

Jatookarna also advises the following :—

Bhunimba ghan guduchi shuthi ambuvak, Bhargya bhayapatha.

A quath of these 7 does well in cough and bilious fever.

Verse 122

Kantakaryadi Kashaya.

Vocabulary
Chhardi is vomiting
Svaras is juice.
Botany
Vasa N. O. Aroidacae.
Vacha
Vekhand.
Acorus calamus or A. odoratus.
Kantkari—N. O. solanacae, Solanum-jaquini.
Sansk.—nidigdhika vrihati.

A decoction made up of
1. Kantakari
2. Amrita
3. Bhargi
4. Indrajav

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English—wild egg plant.
Marathi—bhui ringni.
Amrita-N. O. menispermacae; Coculus cordifolius; Guduchi amarvel', gulvel.
Bhargi-N. O. Verbenacae.
Clerodendron serratifolium ; C. phlomoides is Agnimantha or arani.
Bhu nimba is kirata N. O, Acanthacae. It is also called Mahateeta.
Katurohini-N. O. scrophularacae. Picrorrhiza kurroa. Katuki.

5. Yavasak
6. Bhunimba
7. Chandan
8. Musta
9. Patal
10. Katurohini

is very effective in fever complicated with respiratory and bilious trouble. It allays sense of heat, thirst, loss of taste, vomiting, cough, pain in heart and in the flanks.

Verse 124

Juice of Vasa

The juice of vasa (adusa) leaves and flower weighing a tola to two and mixed with honey or sugar, if aministered to patients with Jaundice, lung trouble and bile, will cure him of all the trouble. Honey or sugar should be 1/4 tola per tola of the juice.

Verse 125

Patoladi Kashaya

Botany
Patol
Pichumarda (neem)
Harda
Beheda
Amla
Glycerrhiza
All have gone before.

A decoction made up of Patol leaves, Pichumarda, (neem), trifala, liquorice and bala or khareti acts well in pittashleshma fever.

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Verse 126/127

Botany
Gudvel
Indrajav
Neem
Patol
Katurohini
Ginger
Nagarmotha
Chandan
Pepper
All have gone before.

The Amritashtaka Kashaya.

This decoction is made of eight drugs which are as follows :—
Amrita (gudvel)
Indrajav
Bark of Arishta (neem)
Patol leaves
Katurohini (katuki)
Nagarmotha (mushta)
Nagaram (ginger)
Chandan
Pepper powder (2 to 4 ratis)
This combination is known as amritashtaka.

This acts very effectively in pittashleshma fever. It stops nausea, vomiting, loss of appetite, thirst and sense of heat.

Verse 128

Botany
Patol
Jav
Coriander
Mung N. O. Phaseolus mungo. Leguminosae.
Mahrathi-Moog
Amla
Red Sandal
The rest have gone before.

Patoladi kashay (another formula, see verse 125)

A decoction of :—
Patol patra
Jav
Coriander
Mung
Amla
Red Sandal

This is effective in pittashleshma jvar. It allays thirst, stops vomiting, and sense of heat or burning,

Verse 129

Botany
Choti kateri (kshudra). (This word is applied to bee also) it means solanum jaquin here.

Panchtiktam
(the five bitters)

A decoction of the following five bitters is beneficial in eight kinds of fevers. It is known as panchtikta.

1. Choti kateri (kshudra)
2. Guduchi
3. Ginger

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Gudvel
Ginger
Pushkur (kushta)
Chirata.
All these have gone before.

4. Pushkur root
5. Chirata

The eight fevers are :—

Vatjvar
Pittajvar
Vatpittajvar
Shlaishmic jvar
V. Sh. jvar
P. Sh. jvar
Sh. jvar
V. P. Jvar
Agantuka or casual jvar
Sannipatjvar or brain fever.

Verse 130

Botany
Katuka is choti kantkari.

Katuki Churna

Take one tola katuki powder, add equal part of sugar and give it to the pittasleshmika fever case, followed by a drink of hot water. It prevents constipation.

Verse 131

Botany
Coriander
Patol
Both are already familiar.

Dhanyapatol Quath.

A decoction of coriander and patol patra is good in pittaslesmic fever and a good expectorant.

Verse 132

Vocabulary
Kareesh means dry cowdung; bus means any rubbish or dry cowdung; sweda is perspiration.

Decoction of Nagarmotha

Take one Karsha of each of Nagarmotha, ginger (dry) and chirata and prepare a quath. It is indicated in Bataslesmic fever. Perspiration should be brought about with dry heat produced by burning dry cow-dung, any rubbish or hot stones (vapour produced by pouring water on these,) This opens all the skin, fever goes into the stomach and there it disappears. Thus perspiration removes the fever.

Some authors advise the use of moist heat also.

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Verse 133 Perspiration with sand.

Take some sand and bake it in an earthen pot, pour it on a cloth and tie it into a mass, soak it in conjee and use it for fomentation. The sweat produced by this removes vatkapha fever, headache and aching limbs. Caution for this purpose, heart, testicles and eyes are to be avoided.

Verse 134 Decoction of Nagarmotha

Take one karsha of each of Nagarmotha, ginger and Chirayta (bhunimba) and prepare a quath ; it is very useful in curing vatshleshma fever.

Verse 135 Panchkol Kashaya

Botany
Pepper
Peeple
Chavya
Chitraka
Ginger.
All have gone before.

Take one tola of piper nigrum, root of peeple, chavya, chitraka and ginger and prepare as usual a decoction. It is useful as an appetiser and helps in curing diseases of vat and kapha.

Verse 136 Pippali Kashaya.

A decoction of pippali administered to a vatshleshma fever patient removes the dull heavy, stomach ache, reduces enlarged spleen and cough.

(To be Continued.)

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CORRESPONDENCE.

Writes Mr. S. G. Johnson from Ceylon to Kaviraj M. K. Mukherjee:—

Regarding Prohibition, the less we say of it and the more we ignore it, the better. We should never even think of our products in the light of Medicated Spirits, as this name is a misnomer. Please see to it that our products are known as TINCTURES.

When we approach the high quarters for their good will and blessings, we should avoid mentioning anything about "Spirits". It is Tinctures pure and simple to the very letter, and the products will be made with such concentration of medicament as will be regarded as the same as B. P. or Allopathic Tinctures, the difference being, ours will be "Compound Tinctures" which should be welcomed by all as being simpler even in administration by the ordinary village physician who is expected only to diagnose the disease and prescribe the most suitable compound tincture to meet the particular case. We are doing a great service in resuscitating Ayurved by preparing the Tinctures along the principles of Allopathic medicines to enable the drugs to keep without deterioration for an indefinite length of time. Therefore, why cannot the Government and their Ministers help us in the matter? Prohibition is meant for ardent spirits, etc. which are consumed by people as a luxury. Our Tinctures are no luxury to any man and it can be safely tried on any drink adicts to see whether the tinctures could be imbibed in any quantity capable of producing liqour effects. We can guarantee that. Then why should we fear prohibition? We shall ask Mahatma Gandhi himselsf to judge our Tinctures if it comes to that. Then what fear of the Provincial Ministers?"

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From the President

OF

THE 52nd SESSION OF THE

INDIAN NATIONAL CONGRESS

To The Editor, 'Arogya mandir',

I have received your request for a message for the Congress special Number of your Journal.

The Shri Dhootapapeshwar Panvel Ltd. under whose generous patronage it is published, deserve to be congratulated.

(1) "To know Ayurveda is to respect it, and I have full faith, that Ayurveda as a system can stand on its own legs. I am equally convinced that any attempt to mix or graft it (by way of compromise) along with any other system is bound to result in more harm than good."

(2) "Ayurveda can no longer be treated like a political prisoner nor ordered to crawl. With the rest of India it is fighting for full independence. Ayurveda had a glorious past and in the free India of to-morrow it has an assured status born of its efficacy and economy.

(3) "Independence has been the ideal of the Congress and our fight for the independence of India and everything Indian, will be carried on, on all the fronts."

(*Sd.*) S. C. BOSE.

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Notes and News.

Kaviraj M. K. MUKHERJEA

HONOURED.

A very pleasant and highly successful function was held on 23rd. April last to accord a fitting reception to Kj. Mukherjea, Editor, Journal of Ayurveda. Dr. Satkari Mukherjea, M.A., Ph. D. of Calcutta University presided on the occasion. A large gathering representing all sections of the Ayurvedists and the public had punctually assembled to felicitate the well-known popular Kaviraj.

Prominent among those present were Sjt. Kiran Ch. Dutt, Dr. B. S. Kahali of the Rangoon Medical College, Dr. Sundaram of Benares Hindu University, Professor Rasamay Bhattacharyya M.A., Mr. Ram Krishna Agrabal, Sjt. Basudev Sarma, Mrs. Radharani Mukherjea, Sjt. Taranath Ray, Pandit Bishnu Charan Tarkaratna, Dr. Kshetranath Basu, Dr. H. N Basu, etc., besides such eminent Vaidyas as Surendra Kumar Das, Natore Raj-Vaidya Pramatha Nath Ray, Pandit Jyotish Ch. Saraswati, Jatindra Mohan Tarkatirtha, Yogesh Ch. Chatterji, L. M. S., Heramba Nath Sastri, B.A., Dhirenera Nath Roy, M. Sc, Ranjit Sarma, Lochanananda Thakur, Kavya-Vyakaran-Tirtha, Kunja Kishore

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Bhattacharyya, Atul Behari Dutt, B. SC, Benoy Bhushan Banerjea, Debdev Bhattacharyya, M. A., Monoranjan Pakrashi, Jadaveswar Bhattacharyya, B. A., Prakash Ch. Bhattacharyya, Haripada Sastri, Sailendra Nath Chowdhury, B. A, Phani Bhushan Roy, Ramani Ranjan Bhattacharyya, B. A., Pannalal Basu, Satyanarayan Byakarantirtha, Amala Ch. Sen, Manoranjan Vedantatirtha, Purna Ch. Sastri, Aswini Kumar Kavyatirtha, Upendra Ch. Mazumdar, Rasacharyya Bijoykali Bhattacharyya, M. A., Smrititirtha, Vedanta-Sastri, Bireswar Sen, B. A. and others.

Addresses were presented to Kaviraj Mukherji on behalf of the well-wishers and friends of *Suddha Ayurveda* eulogising his lofty idealism and manifold attributes of head and heart and recognizing his dauntless sufferings and sacrifices in the cause of *Suddha Ayurveda.* Various speakers spoke appreciating his self-less mission of life for restoration of Ayurveda to its pristine position of glory and greatness, and his deserved reputation and enviable position in the different distant parts of India, where he is widely sought as a resourceful leader for inspiration and guidance.

Kaviraj Mukherjea replied in his wonted eloquent way, holding spell-bound the eager audience, and, in the course of his nice, neat speech, gave a succinct account of his extensive travels in the far-flung Ayurvedic empire during recent years, detailed the politics of Ayurved in different provinces, emphasised how the Ayurved Community had taken a retrograde step due to the disorganised condition and deplorable disunity of its members and exhorted the Ayurvedists to burn incense in the holy temple of Sri Dhanvantari alone and in no temple of any demi-god. According to him all problems, facing Ayurved today, are but a particular manifestation of the general adulteration of the comprehensive national life, and represented the tough struggle of non-Ayurved against Ayurved.

The President supported the views of Kaviraj Mukherjea and spoke on the great necessity of conserving the country's own grand culture with self-reliance, without which regeneration and progress was but an idle talk. According to him want of self-confidence was the root-cause of national degeneracy, and the

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revival of Ayurvedic culture meant Swaraj in medicine, without which there could be no real Swaraj in India. He asserted his settled conviction that Ayurveda was quite capable of undertaking the responsibility for the country's health.

The guests present were treated to delectable refreshment.

AYURVEDIC COMPOUND TINCTURES LIMITED.

TRIVANDRUM *TRAVANCORE*

In these days when money fetches no reasonable interest elsewhere, Travancore has opened a profitable avenue to the investing public by its great industrial activity which is a happy augury. Of the several industries approved by the Government of Travancore, the manufacture of 'AYURVEDIC COMPOUND TINCTURES' from Cocoanut Toddy base is considered to be one of the most profitable industries both to the Government and the public. As a pioneer industry of its kind in India, with experienced men at its helm supported by expert advice from eminent Ayurvedists and Allopathists from all parts of India, Ceylon and Europe, the scheme is bound to be a very great success from its inception.

'Ayurvedic Compound Tinctures' with Cocoanut Toddy base is not a new invention, nor is it an experiment based on theory. This science was known to the ancients, and one has only to refer to the immortal Medical work of the great King and Physician RAVANA of 'Ramayana fame' known as "ARKAPRAKASHA" compiled in chaste Sanskrit, to acquaint oneself with its merits. We say this is not an experiment, because, Ceylon is manufacturing these Tinctures with the co-operation of a sympathetic Government. They are acknowledged to be wonderful medicines in effect, with great curing properties, and have earned merit from eminent Medical Practitioners with the highest British qualifications in Ceylon and India. The profit derived by those who are concerned in the manufactory have been proved to be enormous.

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Ayurvedic Compound Tinctures will be made according to selected formulae from "ARKAPRAKASHA", but by means of modern machinery and utensils in standardized form on mass-production scale. No complicated process, no high expenditure as is the case with agricultural or other industrial concerns, no waste, no anxiety to find markets, and a high percentage of profit are the chief features of the undertaking.

We are glad to report that the Scheme was passed through the hands of several prominent people in all parts of India and Ceylon and it has merited commendation everywhere; and it is firmly believed by all that it will not be long before this pioneer industry will occupy the premier position amongst institutions of its kind which may follow in its wake.

It is estimated that by judicious propaganda and advertisment, the company will be able to supply the unlimited markets in the East, not to mention of the prospects that are awaiting it in the Western World where there are admirers of our Ayurvedic system of medicines, who have been advocating the manufacture of Compound Tinctures in standardized form.

India is in the dawn of a great awakening, and indigenous industries of every kind to cater to the needs of the masses without having to resort to foreign import will naturally follow. The salvation of India depends upon the resuscitation of our own cults and customs but on modernized methods. Opportunities are waiting for those who would exploit the situation, and the dream days of 100 and 200 per cent dividends are not a matter of the past, and indeed, so far as it concerns India there are going to be many surprises in the not very distant future. We can proudly claim such an honour with the co-operation of the Government and the masses of India so far as it concerns our present undertaking as a pioneer enterprise. It will do its part, however little or big it may be, by helping all concerned to earn money and spend money and play the game by keeping it rolling within the country. We anticipate many such institutions will follow our example in the manufacture of 'Ayurvedic Compound Tinctures', and we shall welcome them all, as the more the merrier, and yet we shall have the honour of being pioneers, and as such reward is bound to be great.

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Comparing to Ceylon Pioneers who have established nearly 100 distributing depots for their products within the space of a short time of an year or less, with prospects of establishing hundreds such more, we have at least about hundred times the population to cater for in India alone. Ayurveda is the soul of India. Ayurvedic medicines in ready Compounded Tincture form, capable of keeping fresh for any length of time, no need to beat about the bush and shops in search of herbs, roots, bark, etc. to prepare the decoctions! And Physicians diagnose the disease and prescribe Ayurvedic Tinctures! Who will not be happy about it in India? Well, we can reckon at least 100 times the achievement of our Ceylon contemporary which may run into 10,000 depots at least. However, let us for the present open even 100 depots on a mimic scale of Ceylon, and progress onwards.

Let us now see what the prospects are before us even with a small number of depots as above stated opened in India. We are indebted to our contemporary for the facts and figures in our possession according to which each depot buys its stock from Rs. 200/ to Rs. 500/- every month, terms- Cash with order. Average Rs. 350/- worth of medicines × 100 depots = Rs. 35,000/- sales per month × 12 = Rs 420,000. worth of medicines (Ayurvedic Compound Tinctures) per annum, about half of which is clean profit. In India we have all the raw materials necessary for the manufacture of Ayurvedic Compound Tinctures available at a much cheaper price than in Ceylon. Labour is comparatively cheap, and so also other items. We can therefore, sell our products at a cheaper rate, by doing so however, we are not likely to reduce the percentage of the profits. Consider for a moment when we authoritatively say that among the many orders placed by Firms, etc in India with our Ceylon contemporary, there was one to the tune of Rs. 40,000. (Rupees FORTY THOUSAND) with a cash advance of Rs. 3000/- Does one want further proof than this? We think it is sufficient so far as it concerns the objects of this prospectus written by men who were associated with our Ceylon contemporary, supported by documentary facts.

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Gandhiji on Western Medicines

VILLAGES UNTOUCHED

Medical aid has been made available in the main to those who live in or near the cities—whereas the bulk of India's population in our villages has been untouched.

Provincial Governments, even Congress Governments, are appalled at the need of the villager. They do not know what to do and nothing great has yet been done in spite of various experiments. Therefore, if I were asked to advise missionaries or Mission Boards, I would ask them not to try to transplant the entire system of Western medicine into India. We cannot afford it. There is ever so much to be gleaned and had from the study of indigenous drugs and medicines, but practically very little work has been done in this department."

SIMPLE REMEDIES

"No one has made it his business to go out into our fields and search, and much of the indigenous talent, simply because it is not considered original or scientific, is running to waste. I will give you an incident which happened only to-day. As you may know, I have had a little swelling on one foot for some days now, which has alarmed the doctors because they feel that it is a sign denoting the commencing disintegration of the heart and kidneys."

"One of my co-workers here—you may call him almost an illiterate man—was very troubled, as all are, about me and tells me he could not sleep last night. This morning he brought me a green leaf and told me that it had cured his father of the same trouble and begged of me to try it also. I had no hesitation in acceeding to his proposal—whereas, if I had had a bewildering prescription given me by a highly qualified doctor, my reaction would not have been the same. *I feel, therefore, that in these simple ways lies relief for the villager.*"

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"I should therefore," he went on to say, "like to see missionaries as medicine vendors for the villages, confining themselves, as far as they can, to indigenous medicines."

HOSPITAL—SCHOOLS

Proceeding Gandhiji said that he had felt for a long time that the medical faculty in India should manufacture a short course of training for village workers and had told Surgeon-General Hooten of Bombay so many years ago. Village School teachers should be utilized for this purpose.

"Why not the village physician who possesses an intimate knowledge of the herbs, and who is the right person fit to administer them." *Ed. J. A.*

"They should look upon the entire village as under their jurisdiction from the point of view of health and teach the simple laws of hygiene and prevention of disease to the inhabitants. Their schools could be used as dispensaries for the distribution of ordinary medicines for simple ailments."

THOSE COSTLY BUILDINGS

Dr. Chesterman then asked Gandhiji his opinion on expenditure on buildings and the elaborate equipment for hospitals. Gandhiji replied saying that he had always been opposed to this and was invariably trying to wean people from spending on what was unnecessary, when for so much that was urgently needed, money was lacking. Big hospitals did not help the poor man in the long run for, they did not educate him to understand how he ought to look after his health once he left the hospital.

(Sunday Times, Madras—5—3—1939.)

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The Madras Health-March Itinerary

Bhisagratna A. Lakshmipathi started this movement on March 22nd. Bezwada was the centre to start with and here the important meetings addressed were those of the allopaths and advocates who were respectively enlightened upon the Theory of Tridosha and the necessity of supporting Ayurveda as a scientific system and a national asset affecting the economic prosperity of the country. The veteran leader and his party penetrated into the remote villages of the Bezwada Taluk carrying the messages of village health reconstruction on the basis of Indian methods of hygiene. Sreejukta Asha Devi and Sri Aryanayakam, Secretaries for the Wardha Educational scheme, accompanied Lakshmipathiji to Musaliputtam. Srimati Asha Devi was very much pleased to see many Ayurvedic physicians speaking to her in Sanskrit. In the course of this tour in the Andhra Desha extending upto the 3rd of April, the Vaidyas were asked to take the advantage offered by the Wardha scheme of Education to spread the knowledge of the Indian methods of hygiene and treatment. A committee was formed with a worthy personnel to draw up a syllabus consisting of stories, songs and sutras for instructing children of schools studying under the Wardha Educational Scheme between the ages of 7 and 14, and educating them in Hygiene incorporating valuable Indian methods The Malabar and Tamil Nad areas were then taken up and some principal centres were chosen for the propaganda. The 1st South Kanara District Ayurved Conference at Mangalore was opened by the Leader on 21. 4. 39 with an address so wisely conceived with a constructive foresight. This trip continued up to the 27th April. Sadhu Sri Bikshu Saraswathi Sangam, Madras, lent his holy service in this Health crusade by personally accompanying Lakshmipathiji in the Western and Southern areas of the Presidency.

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Calcutta

The Special Session of the Third Provincial Conference of the Bengal Vaidyas was successfully held to discuss the vexed question of the Faculty Syllabus. The concensus of opinion of the delegates assembled was definitely in favour of eliminating its allopathising and highly pernicious provisions and modifying it on the Sanatan lines for universal acceptance and maintenance of genuine Ayurved. Constructive proposals were accepted in this connection and a finished Syllabus was forwarded to the Faculty authorities for their serious consideration. To strengthen the cause of those Kavirajes, who had agreed to register their names under the Faculty - Board, it was proposed to exert pressure from inside. Great enthusiasm was exhibited, and a prominent member of the Mahaparishat holding the Conference, who participated in the session, furiously suggested the idea of offering *Satyagraha* amidst loud applause, if the Faculty Boards ought to annihilate Ayurved with adulteration. The addresses of the President and Sectional presidents sounded a chorus of condemnation for the Faculty and Board, up, out and about to destroy Ayurved.

Kondoli

The fourth session of the Berar Provincial Vaidya Sammelan was held under the presidentship of the reputed Ayurvedist W. K. Dani, Bhisagacharyya, B. A. Important discussions were held on the current problems of Ayurveda. Of the many important features of the conference, the most attractive was the Conferment of the distinction of 'Ayrveda-Mahodadhi on the veteran Nestor of Ayurveda, Sjt. Tapswi-Baba N. S. Paranjpe, who was also voted as the Advisory President of the working Committee elected at the Conference.

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The unregistered Kavirajes of Bengal have established an association called Bisuddha Ayurved Parishat, to organise themselves as a formidable force against the present onslaughts of adulterated Ayurveda sought to be introduced in the country in the name of Governmental recognition. The office is located at 40/2/A, Grey street, Calcutta and the fee of ordinary membership is four annas only.

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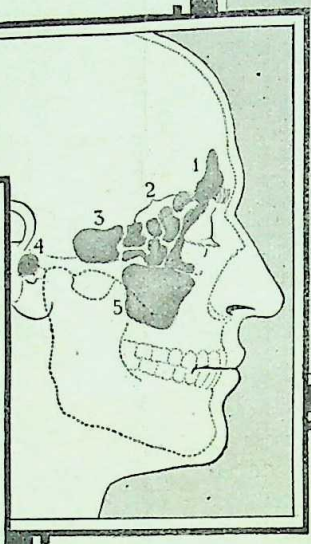

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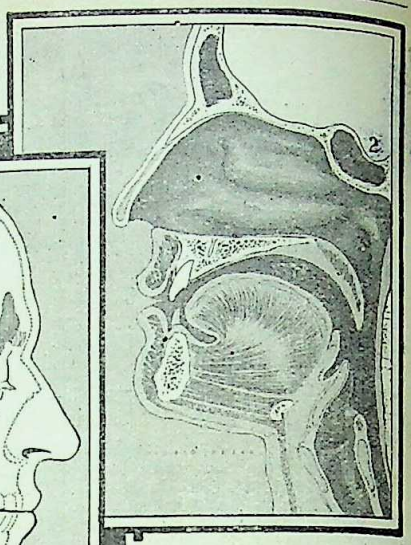

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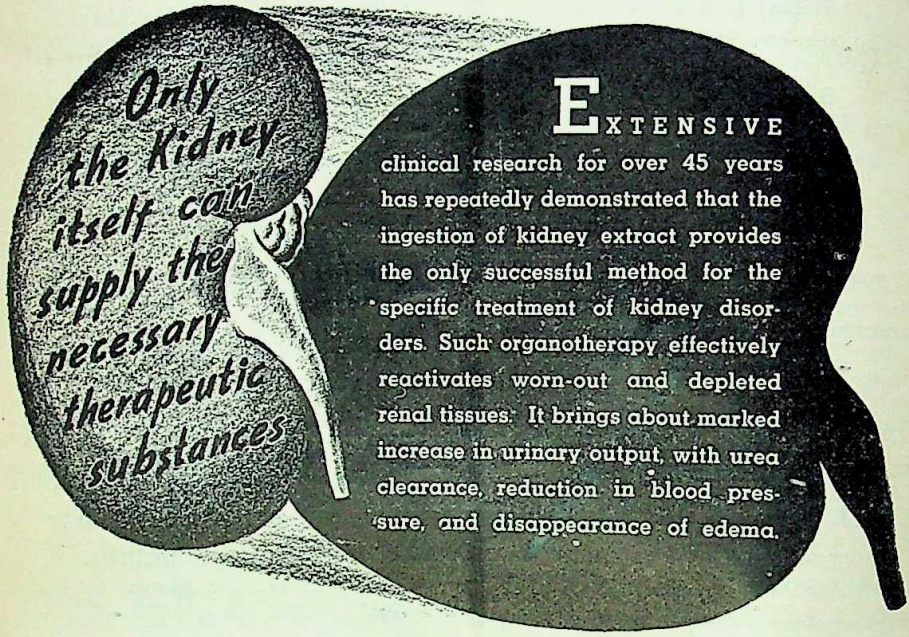

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THE

JOURNAL of AYURVEDA

Vol. XVII JULY 1939 No. 1

OUR POSITION

Ayurved is in a critical position at the present juncture. The increasing multiplication of the quarters from which is coming in growing strength the opposition to the progress of the science along the path of its restoration to its pristine position of glory and greatness is indeed alarming. If the Ayurvedists still prefer to remain in their 'Sleepy Hollow' of 'sweet doing-nothing,' they are sure to be threatened with actual dissolution at no distant futurity.

Our intestinal foes swearing by a neo-Ayurvedic culture of the hybird type deserve more serious attention on our part than overt outside assailants, with whom our *Bivishans* are always faternising with their beliefs and leanings. Our foreign adversaries are mostly sincere people seeking light and truth. But the way in which their researches proceed cannot fail to mislead them to

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wrong or falty conclusions. The defect lies in their want of direct and intimate acquaintance with the great science of Ayurved, the benefits of the highly important internal evidences of which are consequently missed. Their copyists and disciples excel the *Gurus* in a deplorable manner. The intelligentsia of the country lack the proper prespectives to assess issues and values concering the country's own medical science. They are given a wrong guidance in education in matters Ayurvedic, concerning their vital interests, by those within our pale, who are their elk, being steeped in the influence of western culture, and who readily appeal to their alienised instincts. Those who hold the reins of administration in the country, and glibly profess to be lovers and saviours of the glorious heirloom of the hoary antiquity in Ayurved, represent no better type of people, So far as we were concerned, as their terms of reference are deeply anglophil, so sufficient to subverse real Ayurved, our lot is more than ordinarily miserable, when doctors of allopathy are the Ministers in the Cabinets to deal with the problems of Health and Medicine of the country. Even at their best, they prove inimical to our interests like our pseudo-Ayurvedists refered to above.

With this vivid back-ground it is easy to understand why in the two premier presidencies of Bombay and Madras, Gilder-Rajan & Co. are being able to harass and humiliate us in the name of Ayurveda's improvement and regeneration. The distinct resolution of the Nagpur Congress in 1920, and the Congress Working Committee Resolution of the last year, and the recent pronounce-

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ments of Gandhiji for Ayurvedic preference have been brazenfacedly flouted by the Congress Governments in some provinces. The patronizing admonition received from some Premier and Health Ministers, is, on the contrary, not to confuse the problems of Health and Medicine with considerations of nationalism and patriotism. This poor and ungrateful showing on the part of our own men in authority, pledged to foster national arts and Science, is with ill grace, Our hopes from the Congress Governments were high. Ayurved has been neglected and starved through years and years. We expected partiality. We have been denied the barest justice—nay, persectutions have been our lot. We are read sermons on equality of treatment, when we refer to our disillusionment and frustration of expectations. Equality indeed ! The inequality of justice is so palpable when we painfully consider Governmental equality in matters of punishment, and exclusion from benefits, the monopoly or lion's share of which is reserved for the State-allopathic medicine. Of all the Provincial Governments pampered, the Madras Government has a surpassing grant of close upon one crore of rupees for Allopathy. We are treated to a flat rebuff, if we plead *Srikrishna-like* even for five hamlets. Even an anna in the Rupee of this one crore, constituting so modest a demand for the cause of Ayurved, which may, on the contrary, claim to absorb the budgetted colossal sum in entirity, is regarded as our extravagant proposal. The sincerity in the talk of equality may very easily be tested. Let Ayurved and Allopathy be given equal facilities and opportunities for two decades of years, or let both the systems be

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impartially reduced to the same status of enjoying no State patronage for this small period. We shall then prove the verdict of truth.

Ayurved is still maintaining its glory unassailed even without real Governmental backing. But it can no longer expect to do so, when on the plea of State patronage meagre and niggard help is proposed in lieu of the independence of the science, and at the price of its allopathisation, whereas its sound principles, constituting its individuality and genuineness, have stood the test of the destructive Time, and efficiently and unerringly served generations of mankind in this vast continent-like Hindusthan in times of peace and war. Nay, besides meeting all the medical requirements of the country, the Science made its way into the wide outside world where it has left its ineffaceable impress. Is any fear then supportable that the problems of Health and Medicine, surrendered to Ayurved, would endanger the vitals of the land? On the contrary, if Ayurved is followed with faithfulness, most modern maladies of the body and mind would be unknown in the land, and the talk of Ayurveda's so-called in-capacity to deal with all diseases would turn out to be simply non sensical. Even to-day, the number of costly qualified allopaths, mostly gravitating to fashionable urban areas, does not exceed 40,000, whereas two lacs of indigenous medical practitioners have kept alive the village-made vast country with their efficient, inexpensive and ungrudging ministrations to the afflicted humanity of India.

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For arguments' sake, let us admit Ayurved cannot all at once undertake the vital responsibility of the country's health to-day. What then ? Is any other country discarding its own methods when it is confronted with new problems ? In such cases, what is felicitiously noticed is self-culture as the proper solvent of all critical situations. No nation has ever raised itself by perpetual indulgence in defeatism and capitulation. To be kept dwarfed, and at the same time asked to turn out the work of a giant is a sample of cruelty which can be hardly embellished. The talk of Swaraj, political and economic, is constantly on the tongue of our stalwarts of patriotism. In the hope that one day political freedom will be compensatingly made a settled fact, the country is asked to make sacrifices of precious life. In the hope that one day economic independence would dawn upon India, people are asked to indulge in coarseness, crudity, and 'Buy Swadeshi.' Swadeshi at a sacrifice is the slogan of all slogans at the present day Why not let us raise the vital cry of Swaraj in medicine to elevate the physique and morale of the people? If that means human sacrifices (we do not at all subscribe to the view), even that is pr ferable if we logically and consistently follow up the above line of arguments in matters relating to the problems of food, raiment and political freedom. Are not the modern hospitals of which extravagant claims are so boastingly made, killing thousands and thousands of irrevocable lives with unsound experimental methods in well-meant endeavours to discover solutions of problems concerning life, and the health and diseases thereof?

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Ayurved, the sound Science, need never go so far, Still, a new orientation to the obstinate 'Westward Ho!' mentality of our rulers and intelligentsia of the country has to be awaited before Ayurved can make its headway un-hampered and plant again its banner of victory in the intellectual and medical world.

Real Self-Government in the Provinces has not as yet come into existence. The present Provincial Autonomy is but circumscribed and shadowy. It is miserably haunted by the spectre of the former regime. Without substantial political independence coupled with cultural emancipation, it is idle to expect real governmental backing for Ayurved. The present Congress Government cannot reach that high level without the chastening existence of congress-minded elements in the Opposition, which is now anti-national in outlook. Parliamentary Government thrives on opposition, the Leader of which gets even a fat salary in England, and gloriously designated as His Majesty's Opposition. In Kamal Ata Turk sought to develope an Opposition from among the homogeneous group of his followers in order to improve the quality of his Parliamentary Government. Lokmanya Tilak was once asked what he would do when Swaraj had been achieved. Ready was his reply—"Why! I shall then lead the Opposition." The Opposition watches the doings of the official section like the bull-dog, and faultless fault-finding of the trivialest detail is the happy result obtained. Given freedom of action, many of the Honourable Congress Members of the Assemblies and

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Councils would prefer to form the Opposition to remaining as dummies of the privileged Treasury-Benchers. Most of them, as true pratriots, feel righteous indignation at the Govt's attitude in dealing with the problems of Ayurved, or for that matter, other subjects of national importance. But the Ministry is the custodian of their conscience, the voice of which is stifled in the name of grinding and soul-less party discipline. Patriotism exploited is patriotism with vengeance. Such is our position in the State quarters to-day. We have still to wait long for a change of the country's national outlook in the right direction.

We do not like to be much concerned with the cur.ents and cross-currents of Congress politics in the country, nor are we characterised by partiality for this or that contending party in the ranks of Congress stalwarts. But in the Congress Head possessing even a particle love for Ayurved we cannot but rejoice. In that sense, the abdication of President Bose must be regarded as a tremendous loss to the cause of Ayurveda, for which real Congress sympathies may be said to have been almost next to nil. The erstwhile **Rastrapati** had fortunately a personal and family back-ground to be a genuine supporter of the country's own unalloyed Medical Science. Our grief for Bose's exit is all the more, when we remember how even the strongest back-ground may fail to generate partiality for Ayurveda, as evidenced in the case of the thrice-elected President of the Congress in Pandit Jawharlal, whose illustrious parents of unforgettable

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memory were so successfully treated by two different Ayurvedic stalwarts from Bengal at different times, and who went the length of damagingly expressing himself about native medicine at Delhi, where its students were according him a spontaneous welcome.

M. K. M.

REVIEW

We are extremely pleased to notice the वातरोगाङ्क of our contemporary, the 'Dhanvantari' of Aligarrh. The execution of this special and important Number is highly satisfactory in every wise. A brilliant galaxy of Ayurvedic luminaries has contributed the toils of their genius to the success of this laudable attempt of the expert editors. One particular pleasing feature is the idea of including the writings of Unani Vaidyas too, on वातरोग। On carefully reading the valuable number, one will derive pleasure and profit. The discourses on the abstruse Theory of Ayurvedy's 'Vayu' provide an illuminating attraction, and the clinical experiences of the different varieties of वात रोग would be found a splendid treat.

M. K. M.

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ORIGINL ARTICLES

—:o:—

PRESIDENTIAL ADDRESS

OF

Ayurvedacharyya

M. R. SAMEY, M. D., Ph, D., D. P. H.,

Kaviranjan, Vidya-Bhusan.

TO

THE ALL-INDIA AYURVED CONFERENCE,

Calcutta, July, 1939.

Comrades,

I thank you most sincerely for the great honour, you have conferred upon me, by aksing me to preside over this momentous Session in this Premier City of the Idnian Empire. I may be pardoned for my failings of speech and action, naturally inherent in a Moffussil Physician, dug out from the "*Terra Incognito*" of a South Indian State like Mysore, which, though resplendent in Western Medicine, is significantly behind in Ayurvedic advancement. Compared to crowded Calcutta, Bangalore is a bagatalle. And what points can I give to the pioneers of this "Magnificient City," which we are all

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taught to admire as the "*City of Palaces*"? The Stately Homes of the Palatial City are peopled by Pioneers in every branch of learning, and Kavirajes of Bengal are the catchwords for Ayurveda in all parts of India, and names to conjure with in the South.

If today it is not "*infra dig*" for educated men to espouse Ayurveda, it is due to Bengal, where University men shed their *superiority complex* and openely embraced Ayurvrda. The contumely and indifference, with which the educated "*illuminate*" looked down upon Ayurveda, have been successfully combated by the superior types of persons that first became its votaries in Bengal. The great Baidya families of hereditary physicians educated themselves in Arts and Science at Indian universities and plied their Kaviraji cult with added lustre. The proud *Pundits* of western medicine spoke kindly of the Indian System and thus removed the "*Inferiority Complex*" of the Indian medical system. But the patronising mood of the 'Versity men is not adequate or abiding, and Ayurveda must itself be raised to the University standard to foster self-respect in the profession, within and without, and thus add dignity to the genuine merit of the Indian medical system. I do not want you to think that I consider a University Degree in Ayurveda the be-all and end-all of the Indian medical science. Far from it. But it is a visible and outward token of some sort of intellectual achievement. Not only that. It is an active power for good. None of the public and few of our colleagues are able to assess our ability in any other way. These little tokens bring us the respect of our fellow-creatures—a commodity well worth having. For who can exist, if he is not respected ?

We are not respected, as we are today in the world of Ayurveda, and therefore our very existence is threatened. We cannot all have a Chaprasi, a Rolls Royce, and Summer Exodus to the Hills, as the visible tokens of some sort of position in life. But the Ayurvedic community can starve itself to penury to raise their status by University Education in Ayurveda, if that can command respect of the Indian public. Education is the only effective social lever whereby we can raise the submerged Ayurvedists, and make them compeers of the classes that count in public esteem. The 'Versity-trained man of western medicine prides himself that he is trained as physicist, chemist, biologist, anatomist, physiologist, pathologist, physi-

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cian, philosopher, and what not! And the gullible public believe his flabber borne by the University Hall-mark. India was not behind these in university fiats for physicians in the days of Takshasila and Nalanda. Our Susruta also says, **'एकम् शास्त्रम-धीयानो न विद्यात् शास्त्र-निश्चयम्''** ।

W are fallen on evil days by exotic influences that ruthlessly brushed behind the basic culture and cults of Hindusthan. The fashionable penchant of the public mind has been given to alien Arts and Science, and pople secretly cherish a bias for their own traditio, but benevolence for those from beyond. The great political upheavals in the country have been only superficial in so far as self-rule is concerned and reform, root and branch, is yet unthought-of by the best minds, who are themselves soaked and steeped in ill-digested cultures of alien lands.

The pathos and bathos of the present political plight of the country is that the Congress Governments in the provinces with Portfolios of Health, mostly in the hands of allopathic ministers, are doing a distinct disservice to Ayurveda by hasty legislation for Registration. U. P., C. P., Bombay and Madras are running the gamut of their enacting powers to cripple Ayurveda and its practitioners. Fort William, as if in collusion with Fort St. George and Fort St. David, is busy letting loose its by-gone ghosts of relentless repression from their dingy corridoors, manifest in modern mock ministers of Indian provinces. Verily, the sands are hotter than the sun, and the Indian Sahibs of Congress Governments are clean cutting at the very roots of Indian Medicine by hybrid Medical Schools of Ayurveda, and bastardization of the *Shastra* with tit-bits of Surgery and Midwifery, which they brazenfacedly declare as a desideratum in Indian Medicine.

This ugly intermingling of Eastern and Western Medicines has been warned against by that Great Patriot, Sreejukta Subhas Chandra Bose, **Our Rashtrapati for all time.** The biological process of making a race extinct by cross-breeding, has been applied to Ayurveda by crafty grafters of Western Culture on Eastern Stumps. We should not refrain from lashing those who commit this sobotage of the Sacred Shastra. *Shuddha* Ayurveda stands to lose from such unholy admixture with alien cultures. *The Ashtanga*

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Ayurveda is a complete whole, sufficient, efficient and competent to cope with all executions of Science. The arrant nonsense of a loss of the leading parts of the Science is the burlesque bluster of designing demagogues, out to make a case for brewing and blending of foreign elements to make their own "Monkey Brand of Ayurveda". "रचयामास वानरम्"।

आयुर्व्वेदागम is full, and rounded with ten परिपूर्ण कला's or Accessory Branches of Ayurvedic Science according to "*Sukraniti-Sara*", a standard treatise and classic on the science of politics and administration.

मकरन्दासवादीनां मद्यादीनां कृतिः कला ।
शल्यगूढाहृतौ ज्ञानं शिराव्रण-व्यधे कला ॥

हिङ्ग्वादिरस-संयोगादन्नादि-पचनं कला ।
वृक्षादि-प्रसवारोप-पालनादि-कृतिः कला ॥

पाषाणधात्वादि-दृति स्तङ्गस्मीकरणं कला ।
यावदिक्षु विकारानां कृतिज्ञानं कला स्मृता ॥

धात्वौषधीनां संयोग-क्रिया-ज्ञानं कला स्मृता ।
धातु-साङ्कर्य्य-पार्थक्य-करणन्तु कला स्मृता ॥

संयोगापूर्व्वविज्ञानं धात्वादीनां कलास्मृता ।
क्षार-निस्कासन-ज्ञानं कलासंज्ञन्तु तत् स्मृतम् ॥

कलादशकमेतद्धि आयुर्व्वेदागमेषु च ॥

To say—it is crippled by lack of its important limbs, and requires orthopaedic adjustments from alien limbs of artificial make—is to give the dog a bad name and hang it. Those tutors of Turf Club and Race Links in Western Culture declare the winning horse a cripple, and shoot the so-called Racer to relieve its life-long pain out of lethal mercy.

There is no such *dilapidation of parts*, or *Arterio-Sclerosis*, or *Senility*, or *High Blood Pressure* for Ayurveda to-day.

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Speaking of 'Blood Pressure' I remember what Dr. Gustav Monod of Vichy said :—

"One afternoon before the war, I had the surprise, the honour and the joy of seeing so great a man as Osler stepping briskly into my office. He looked all round, took in all the details with a single glance, and pointing to the *manometer* that is used to measure "Blood Pressure", said, 'This is the latest and greatest Neurasthenia-producing machine that physicians ever invented.' I agreed. Sir William added, 'When a patient asks, 'what is my Blood Pressure?', follow my example and answer in every case 'Exactly what it should be.' "

I would follow, in the case of Ayurveda, Osler's example, and answer human manometers causing Neurasthenia among Ayurvedists by their scare-mongering tactics of declaring scientific desiderata in the full-blown Ayurved. *Ayurveda is exactly what it should be*, and requires no muddling manipulations by meddlesome men or mock meters of western investiture.

The recent advocacy of Ayurveda by allopaths of Ayurvedic persuasion, that went in for 'pastures green' from their crowded ring-fence to trade in popular penchant for Indian Medicine, has been like "lawyers rescuing our estate from our enemies and keeping it for themselves", in the words of Lord Brougham. The Osman Committee Report convinced the Government of Madras to part with a particle of its revenue for providing Ayurvedic treatment and education, and the Secretary thereof, versed in allopathy and advocacy, rescued a bit of our Estate and retained it for himself and his *chelas*.

Bengal is not behind in keeping the rescued Estate of Ayurveda for Allopaths of Ayurvedic advocacy. The Renaissance of Suddha Ayurveda would ring the death-knell of all such usurpations. Hence the vituperations at it, and broad hints at its incompleteness and necessary fillips from allopathy. To cut a niche in the Sacred Temple of Ayurveda for themselves, this graft of Western Surgery and Midwifery is advised. The Hereditary Ayurvedic Profession is being mollycoddled by hasty acts of Registration that intends

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to drive out of the field, two lacs of families, who are physicians for generations, widely spread over the country, and giving voluntary medical aid in this land of villages. God made the country and the country Vaidyas, and men made the Town Doctor eager only to get his "Butter, Rolls Royce and a Shooting."

The displacement of these physicians is deplored even in advanced countries of the West, where people can afford the luxury of the costly specialists. The village-Vaidya is the spear-head of research, the man in the trench in the battle against disease, the elementary schoolmaster in the intricacies of public health, and the first line of the sanitary services. He serves as a link between the general public, and the stewards of medical knowledge to be found in our great centres of Ayurvedic learning, and the Harley Street and the Woodside Areas of our great cities. To assay to displace or replace such voluntary medical corps, two lacs strong, fitted by heredity and environment, to serve the medical needs of a far-flung Continent of Rural India, is an inspiration of idiotic fervour for Western Medicine, whose scientific nature has not yet been established beyond cavil.

If you are in doubt, hear what Dr. O. H. Mavor, M.D., F.R.F. P.S., says :—

"We unfortunate quacks are confronted with a concatenation of living, dying and functioning cells so complicated that it is impossible to understand the simplest of the processes concerned. To make matters worse, these concatenations are influenced arbitrarily by indefinable things, called the will and the mind. *Every single one of the pretensions, by which we make a living, is unfounded.* Even our plain men of their hands, the surgeons, pretend to a manual skill, few of them possess. How many of them could make a chest of drawers or a pair of trousers? *We must face the fact that our way of living is infiltrated with lies and false pretences.* Our only defence, and it is a good one, is that we do not spare ourselves in bringing some sort of shabby comfort to the sick and dying, and that most of us are animated in greater or lesser degree by altruism. *Altruism is a very rare quality indeed, and can be claimed as an integral part of its regulations by no other close corporation.* This

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goodness slightly tips the scale in our favour. *It outweighs our lies and our thefts, our false prophecies and our witch-craft.*

It is small wonder that, in the welter of this bewilderment and deceit, we strive from time to time to grasp some shred of exact knowledge."

"WE ARE EMPIRICS AND WE KNOW IT."

In the first flash of fanaticism of fresh men to Foreign Folk Medicine our '*illuminate*' and '*literate*' let down Ayurveda to low depths of depression, KNOWING NOT THAT THAT IS EMPIRICISM WHICH THEY LEARNT. The Aladin's Lamp of Ayurveda is going to be exchanged permanently for flimsy foreign flashlight. *There are no lies or false pretences in Ayurveda, nor is it given to false prophecies and witch-craft.*

"अप्रत्यक्षफलः प्रमाण-विकलः

वाग्विस्तारैराकुलो वेदप्रात्यपदः

यदाप्तवचन-प्रामाण्यः सामान्यतः ।

* * *

प्रत्यक्षैकफलं त्रिसूत्रममलम्

स्वस्थातुरानां हितं तं विद्यासु

अखिलासु सत्यमहं वेदं भजाम्यायुष्यम् ।"

The Tridosha Theory of Ayurveda is the bed-rock of its Science and the very plinth and foundation of its practice, even as the *Nadi Bijnan* is the *Jewel-Mirror* of its diagnosis and prognosis. The puisne *Pundits*, who pooh-pooh these pillars of the Ayurvedic science, are like the fabled fox declaring the sourness of grapes, it cannot reach through ignorance of the skill and technique of the real तत्त्व ।

We in the profession of Ayurveda are children of Sri Dhanwantari the Divine, in more than one sense. The magnificience of गीर्वाणवाणी

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helps to preserve for us what little influence we still have in the imagination of mankind. How pathetic it would be if we were compelled to sum up all our scientific findings in the case of some rich anglicised patron in the following non-classical terms :—

" Sir Satyendra has what happens after the influence. He would get better quickly if he had not suffered for years from wind-vessel hardening and the time-honoured bad mixing together. This has been entangled together by an old threaded state of watery flow. That is my right-through knowing. We can but ensure rest, fight banes in the blood, and hope for the best."

Put in medical language, it reads as follows:—" The patient has Arterio-Sclerosis and Chronic Dyspepsia, complicated by chronic Rheumatic Fibrositis."

To the lay man it will be a hard nut to crack the shell of these beautiful words. We cannot impress the patient with such gibberish and plain platitudes as instanced above, despite all our solemnity and air of omniscience. The incantation is obviously of more importance than the manner in which it is uttered. The most impressive demeanour will not cure Epilepsy unless the word '*Ananizapta*' is duly pronounced.

Ananizapta smiteth death
While harm intendeth he
This word Ananizapta say
And death shall captive be
Ananizapta nunc Dei
Have mercy now on me,

The *Bhuta Vidya* (भूत-विद्या) of Ayurveda and हुम्फट् स्वाहा of *Matrika Tantras* show "The Power of the Word." (शब्द-शक्ति)

Well may you steadfastly bear in mind "न हि आयुर्वेद अस्ति पारम् ।" Who has seen the limits of Ayurvedic lore? And yet incomplete and incompetent investigators dare to say—it is incomplete.

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A friend of mine, a *Pundit* and master of several departments of Sanskrit lore including *Vaidyasastra*, described himself to me as "uneducated", and his son, a Liliputian L. M. P., as "Educated", because the latter was registered, and qualified for service in the Local Fund Dispensary. I got quite red in the face, because this highly educated gentleman called himself uneducated for the reason that he could not gabble in English, and called his son educated, for the latter had been brought up on a diet of English words, and smattering knowledge of undigested and indigestible bits of Western Medicine "based on conjecture and improved by murder" in Mejendie's words. We are perishing in such self-contempt, and Ayurveda with it. No wonder this "self-contempt" has submerged *Shastra* for the sins of the *Shastrin*. The school products are qualified to expound Western Medicine which has grown during the vast period of three hundred long years, but admit, without shame, that they can neither teach nor understand, nay they are not conscious of the existence of Indian Medical Science, which has held an unbroken history of perfect development for at least three thousand years. Charaka and Susruta wrote wonderful medical treatises centuries before the Angles and Saxons left Germany. But to understand your own medical science is the mark of the "uneducated" *Pundit*.

We all swear by "School Training" for Ayurvedists. And what does it mean? Twenty more Principalships, a hundred more Teacherships, Boards of Indian Medicine in which every medical caste and clan is represented, and School Houses on an ugly standard pattern. It is the fashion to call the schooled *Amateurs* qualified, and unschooled adepts unqualified in Ayurveda. Hereditary skill is often foolishly confounded with quackery. Judged by this standard, the ancient *Rishis* were quacks. They sang the *Vedic* hymns, composed the *Brahmanas*, founded the wonderful Schools of Philosophy, and propounded the infallible Tridosha Theory of Ayurveda, by which we can successfully treat the whole family of human maladies even without being able to define and name them. 'विकारनामाऽकुशलो न जिह्रीयात् कदाचन।' All this knowledge was passed from the mouth to the ear, and treasured in the tablets of memory, and not even on palmyra leaf or birch-bark, as in the later days. These men were learned and cultured, but were not qualified from schools, and hence are quacks. Quotha! They are quacks; who say they were quacks and empirics? "At present we are turning out at our medical schools men with a smattering of many

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sciences, but with little practical ability to heal the sick". says the 'LANCET.' "The medical man or graduate is turned out from School or University, a highly finished educational product charged with a vast amount of information that will simply be an encumbrance to him when called upon to discharge the end and aim of his adopted career, namely, to comfort and heal the sick." says the 'Medical Press.'

Contrast those *Prachina Vaidyas* with these hollow men of the School Hall-mark

योगेन चित्तस्य पदेन वाचाम्
मलं शरीरस्य च वैद्यकेन ।
योऽपाकरोत्तं प्रवरं मुनीनाम्
पतञ्जलिं प्राञ्जलिः प्रणतोऽस्मि ॥

The travesty of modern education is that the taught is held superior to the teacher, and that the creature is more than the Creator. Sovan Allah !

"Before the rise of Bacteriology in the 'Seventies' and 'Eighties' much attention was paid to constitutions as an important disposing cause of disease ; but this conception faded away before the demonstration of micro-organisms,—the actual exciting cause of diseases. This is now recognised to have been an undue glorification of the "seed" at the expense of the soil or host of the disease, for it is obvious that, though an infectious disease cannot develope in the absence of its specific germ, there can be no disease without a susceptible individual. The importance of the *Constitutional Factor* is now again receiving attention." says sir Humphrey Rolleston, Bart., G. C. V. O., M.D.

The Constitutional Factor is the most important in Ayurveda, and the importance of the "soil" alone as the susceptible host or the "seed" of disease is stressed. One conducting laborious studies of the hoary *Vedas*, the peerless receptacle of universal knowledge, will find it gloriously revealed to him that Bacteriology and similar

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other modern theories were known even in the dim days of that distant antiquity. Even in much later times, the curious reader finds incontestible proofs in some *slokas* of the standard Ayurvedic literature dating from long before the discovery of the Theory in the Occident

"प्रसङ्गाद् गात्रसंस्पर्शान्निःश्वासात् सहभोजनात् ।
एकशय्यासनाच्चैव वस्त्रमाल्यानुलेपनात् ॥

कुष्ठं ज्वरश्च शोषश्च नेत्राभिष्यन्द एव च ।
औपसर्गिकरोगाश्च संक्राम्यन्ति नरान्नरम् ॥

(सुश्रुत)

"अपादा वृत्तताम्राश्च सौक्ष्म्यात् केचिददर्शनाः ॥"

(वाग्भट, खृष्ट तृतीय शतक)

But Ayurveda has nowhere emphasised a craze for a compulsory discovery of the germs for the determination of the disease. The higher means of combating germs, **सदाचार** and **स्वस्थवृत्त** of Ayurveda, are finely conceived to render the system into a non-receptive soil for the idolized germs. Yet interested evidence says there is no Bacteriology in Ayurveda, and hence it is defective. Medicine of the west is yet, to a great extent, a mere collection of facts and opinions which vary from year to year according to the theories of most prominent men. And yet our Ayurvedic Leaders (?) like to dance to the tune of this shifting science like the changeable reptiles that adapt their hue to the environment.

But the Suddha Ayurvedists are not so willing as to abjectly surrender Ayurveda, and the ravishing of the fair science by foul conspiracy will be resisted. 'The buzzing bees on flowers alighting cease their hum.' So, settling upon places of pelf and prestige our feigned friends are dumb when "unalloyed Ayurveda" is endangered. The real tragedy in the history of Ayurveda is willing acquiescence of selfish and interested persons in their prostitution for purposes which we know to be base. This alone is misery, slavery. All the rest like Governmental apathy, denial of recogni-

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tion as State Medicine, and stinting of Public Revenue, is, at the worst, mere misfortune and mortality. Hell on earth !

Agitation and organisation for Regeneration of Ayurveda must go hand in hand. Agitation of sorts, carried so far, has made Congress Governments' grip on Ayurveda tighter, and checkmated its spontaneous spread in the land. Badges of bondage are freely forged by the State on Indian Medicine without adequate share in Public Revenue. This is the logical conclusion of meddlesome muddle by our Mahamandals, who see their only salvation in State control. "*The perpetual winner Ticket*" of State Service lures and allures our college *alumni*, and they cowtow in the humble earth to please the powers-that-be for the mean morsel that mars and unmans them. The contradiction in terms of '*unemployment among medical graduates*' stares also the graduates of the schools of Indian medicine, and the cannibalism of the wolf that kills its kind for provender in hunger, is taking various tactical moves for making a close corporation of 'Altruistic Ayurveda'

To correct the costly errors of amateur agitation for State recognition of Ayurveda that can but bear the fabled "Dead-Sea Fruit" of killing control by the Governments, we should set up an adept organisation and country-wide compaign with irresistible force. With it is to be pressed the rational demand for a recognised University Faculty which may be easily raised to the dignity of a Chair in Ayurveda, and also to a Voice in the deliberations of the Senate.

Funds for the University Faculty of Ayurveda may be raised by borrowing from the bank, by collecting the democratic pice from the working classes, by inducing the dying to make endowments in favour of Chairs in Ayurveda in our Universities, by enlisting wealthy persons as our Patrons, and by other thousand or so dignified methods of the present-day propaganda.

The status will further improve when the Royal College of Ayurveda gets under way. The Ayurvedists will then have to become Fellows of the Royal College of Ayurveda (F. R. C. A.)

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for a dignified position, and membership should be open to practitioners who submit themselves for its examination of the highest standard. That way lies salvation and self-respect for Ayurveda.

Our patrons lay down the law that university training in Ayurveda is an essential equipment for their patronage. It is almost impossible to reach the top of one's profession, if one forgets this cardinal rule. In the days of Arcadian simplicity of Indian life, the poor Vaidya was not spurned for his pedestrian visits. Now-a-days, the walking physician is a misfit, and cannot go to his patients on a pair of legs, and must have Lamousine to carry him respectfully to the door of his patron patient.

I appeal to Ayurvedists to command respect at any cost. For that, they must cultivate self-respect before anything else. Self-contempt is reprehensible and answerable for the fall of the Vaidya in the estimates of the Indian public. Never continue to be दीन's among your तुल्यकुल's of Medicine in India. As well perish in self-contempt than drag to the slough of despondency and degradation the Sacred Science, the Royal Art, the Rich Heritage—the Profession Royal of Ayurveda, that was, is and continues to be aristrocratic. Are you not Vaidyarajas and Kavirajas ?

While you, Ayurvedists, slept in your glory of the rich heritage of Ayurveda, the pioneers of western Medicine toiled upwards in the night and pushed 'Modern Medicine' to the present heights. Entrenched and buttressed in authority as State Medicine in India is, Western Medicine flourishes brushing aside Indigenous Medicine to oblivion. They are trying to retain their Imperialism in Medicine. Therefore is it doubly devolving upon you to make the lee-way by awaking from your slumber and twilight sleep, and top above modern medicine. The artificial leverage of Governmental recognition of allopathy as State Medicine may be successfully combated by educating our Patrons who make laws for us, to prefer Ayurveda. The people's opinion is irresistible and we have to cultivate and stimulate it.

Dr. Ananda Coomaraswamy says, "One of the most remarkable features of British Rule in India is that the greatest injuries inflicted

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upon the Indian people, have the appearance of blessings." One of the greatest of such injuries is the suppression of Ayurveda, and introduction and encouragement of allopathy, which has the outward appearance of a blessing. This injury masquerading in the country as a blessing, must be exposed in all its ugly nakedness to rouse the masses from the opiate of this imposture.

Our ranks in the fight for Suddha Ayurveda may look weak and thin today. In the valiant fight we have to put up for its preservation, the lead is expected from intellectual Bengal, which has, during the past thousand years, contributed the resplendent galaxy of Madhabkar, Charaka-Chaturanana Chakrapani, Harischandra, Gadadhara, Gayadasa, Vijayrakshita, Sivadas, Srikantha and many others. The Great Gangadhar of Bengal, besides the beautiful gift of his superfine genius, the '*Jalpa-Kalpa-Taru Teeka*,' founded a School of brilliant scholars whose influence still reigns supreme, as against the hybrid Ayurveda trying to rear its Medusa head. The late Vaidyaratna Yogindra Nath Sen, M.A., the worthy son of Mahamahopadhyaya Kaviraj Dwarik Nath Sen, followed Chakradatta and Gangadhara with his *Upaskara Vasya* of Charaka. The late-lamented Nestor of Ayurveda in Pranacharyya Haran Chandra Chakravarty contributed his magnificient *Sandipan Vasya* of the *Susruta Samhita*. Even recently, Bengal has provided a worthy scholar in Kaviraj Roy, whose erudite thesis on "*Principles of Tridosha*" has won recognition in the hands of the Madras University, and is already bringing him to the glorious gallery of the internationally great. In this necessarily brief retrospect of the resplendent personnel of Bengal, I may have skipped over many other genuine Scholars and Pundits of Ayurveda, whose works, when they came to light, would take the world by surprise. *En passant* I must not fail to fearlessly stress that I have left out by shrewd choice, those who seek pretensions to scholarships with their misdirected and polluted genius. I cannot, in all conscience, give any credit for plain plagiarism and base interpollations to the iconoclastic Pseudo-Ayurvedists, of whose display of erudition (?) we have to exclaim in despair "अहो मूलोच्छेदो पाण्डित्योत्कर्षः !"

Let me hope this contribution of Bengal in real men of Ayurveda to the battle royal ahead will be as brilliant as its past,—nay, far more than heretofore. In the reply of Sreeyukta Subhash Chandra Bose to addresses presented at his reception at an Ayurved College

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of this metropolis after his triumphant emergence from the election ordeal as Rastrapati, we have the keynote to our cultural emancipation, and elevation from the depths of degradation of Pseudo-Ayurveda, paying homage of the hounded helot to allopathy.

The refreshing reply of the resplendent Rastrapati rushing forward to found the 'Forward Bloc', I quote by suggestivity, proclivity and delight to galvanize the deadening atmosphere of allopathised Ayurveda in doldrums.

"In buiding up New India we shall conserve whatever is best in our ancient culture and civilization, and Ayurveda being a glorious heirloom of hoary antiquity, shall not, however, be neglected in our schemes of national regeneration. Real restoration of Ayurveda, the great Science, depends upon the unsleeping devotion to, and development of its culture by the Ayurvedic Savants. The rehabilitation of this mighty Science will shed lustre on the new culture of free India for which we are striving. When the representatives of Ayurved from Bombay met me in connection with the Bill for State recognition of Ayurveda in the Presidency, on my inspection of its proposed provisions I was forced to opine that such proposals were only possible there, and would have been stoutly resisted and refused by the public and Ayurvedic community of my province. One word I have to add not without hesitation. What I am going to say must be taken from one who speaks in the role of a patient. I do not see the utility of smuggling allopathic remedies into Ayurvedic Medicine. If I have to take Quinine, I shall prefer an allopath, just as I shall prefer an Ayurvedist when I desire Sastric Treatment. *The admixture of the twain is something unmeaning and harmful.* It is gratifying that Ayurveda is proving triumphant even beyond its domain. Allopathy is adopting many of its excellent and highly effiicacious drugs. Though I have not been able to substantially serve any branch of Indian culture, nor may it be given to me to render any tangible service in the cause, in my heart of hearts flows true love for things Indian, which have come down to us through process of unending generations. Our subjection to foreign rule has sought to destroy our entire culture, and Ayurved has not escaped its share. We all feel dumb-foundered at the altitude reached by the Science in the past, and it is hard to conceive what heights it would have attained, had not the course of its progress been interrupted and broken by political serfdom. It is sufficiently telling

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that whatever of our culture and civilization hassurvived the mighty onslaughts of Time, is still the wonder of the world, and secures a place for our motherland in its estimation." (The translated gist of the Bengali speech through the courtesy of the 'Journal of Ayurveda').

The dead bones in the valley of Ayurved are made vibrant with life by such encouraging words of a heart stout with patriotic instincts. Unalloyed Ayurveda would have gained a nation-wide momentum with such a Prince of Patriots as President of the Congress. We fondly look to forward our cause through the 'Forward Bloc.' We, Ayurvedists, must enroll '*en block*' under the 'Forward Bloc' with a credal proviso in its programme for propagating Pure Ayurveda in the country. Cultural contamination must be nipped in the bud. The cantankerous confabulations of the Congress Command, high and low, are due to the cultural misfits that lead it with foreign hearts and home-spun habiliments. The mere outward replacement of the broad cloth by the ash cloth does not make for *Purna Swaraj*. **Suddha Swaraj** will come only with *Bishuddha Sanskriti*, (विशुद्ध संस्कृति) which pre-eminently includes *Suddha Ayurveda*. The stream of Indian Intelligence, polluted at the source of culture, cannot be pure in the course of its passage in socio-political life. The intellectual thraldom of the county to alien Cultures, Sciences, Patterns and Plans must be liquidated for its rapid emancipation from political subjection. A bonded slave is an unwilling relative, but we are the willing relatives of alien Cultural Empire.

No set plan of national regeneration shall help us in our salvation and ensuring our security from foes, within and without. "Nothing is final." says Lenin, "we must always learn from circumstances." It is perilous nonsense to assume that whatever is worth knowing in Ayurveda and whatever is worth doing for its regeneration, has already been known and done. To mislead Ayurveda is far worse than to offend it, and it is against such offensive defenders of Ayurveda that *Shuddha Ayurveda* has to be safeguarded. Damning it by faint praise and foul admission of its imaginary drawbacks, they try to supplant a plue-perfect Science by pure or Sanskritised Gray and Green in Anatomy and Pathology. This is because they like what they know and only know what they like. As well let alone Ayurveda to hibernate as heretofore than make a monstrous mongrel thereof by hittiug it beneath the belt.

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With pure hearts, therefore, believe in Ayurveda. "In vital matters the mind itself does not carry us far. If your heart does not want to," said William James, "Your head assuredly never make you belive." Either ycu believe or do not believe. There is no half-way house between belief and unbelief. If you doubt your *Sacred Shastra*, go in thoroughly for the Harley street brand of allopathy. Hotchpotching in Science of the East and West is harmful. Let us pray with Alexander Pope :—

"If I am right thy grace impart
Still in the right to stay
If I am wrong, Oh ! teach my heart
To find that better way."

Since Western Medicine is no better way and we are right in sticking to Suddha Ayurveda, let the grace of Lord Dhanvantari guide us 'still in the right to stay.'

The vast forces of Ayurvedic revival are at play, and the mills of Dhanvantari are grinding, and therefore, individual errors or weaknesses of persons and parties in Ayurveda matter little. The lie of its interested leaders has a long start, and when all its work is done, the lie shall rot. Truth is great and Suddha Ayurved shall prevail.

The convenors of this Conference are to be thanked for affording me this unique occasion to broadcast my quaint views on the supreme importance of keeping our Indian Medical Science free from contamination and pollution from an unprincipled 'thriving industry' of the West.

In the words of Sir James Barr, Vice-President of the British Medical Association :—

'The treatment of disease is not science, nor even a refined art, *but a thriving industry*."

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The 'British Medical Journal' published as follows:—

"Medicines and modes of treatment, like systems of philosophy and fashions in dress, have their little day and cease to be. Back numbers of the 'Journal' are graveyard of dead theories."

Then what an inexcusable offence it is to adjust the Science Eternal of Ayurveda to the fleeting fashionable western medical theories ! This sacrilege of a great Holy Heritage of India for the fussy '*a la mode*' Western Medicine should be condemned book, bell and candle, and all its spurious pretensions thrown out lock, stock and barrel.

Our pinch-beck reformers of Indian Medicine must beware of the pitfalls to which their minds lead, ossified as they are with false notions. The Sun of Truth has the right to shine in Shuddha Ayurveda without License or Registration. The institutional training of Ayurveda has had its trials for two decades and been condemmed wholesale. It is begetting a levy of the tame taught, that leave bad impression of their proficiency. The unholy haste with which things Ayurvedic are being metamorphosed into acceptable allopathic practices in the name of blessed reformation, is sure to shake all confidence of the general public in the sience itself.

Mark Twain says of science :—

"There is something fascinating about science. One gets such wholesale returns of conjecture out of such a trifling investment of fact."

Do not be led astray by the conjectural fascination of Western Medicine based on trifling rediscoveries of Ayurvedic facts. You have an inexhaustible fund of facts in Suddha Ayurveda, and need not go a-borrowing, and make the Holy Land of Rishis go a-sorrowing. That strange and inexplicable flash of genius of the *Maharshis* has lighted the Lamp of truthful Ayurveda for you and the world ages ago. It scouts all science, because it is the mother of all science. They have scanned the sky in every corner, and flashed the Science of Life. Do not blink at that part of the scientific horizon from

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which the light will come. The viligant watchman says, "The night is passing, the day is dawning." **"आयुस्मान् भव"**

Before I conclude, I should release one glad tidings for your information. The pharmaceutical side of the Ayurvedic Science has received an impetus by the recent award of permission to found a factory for the manufacture of Compound Ayurvedic Tinctures at Trivandrum, by the Government of his Highness the Maharajah of Travancore, to whom we, Ayurvedists, must be beholden. His enlightened Dewan *Sachivottama* Sir. C. P. Ramaswamy Iyer, who graciously placed facilities and concessions for starting such an epoch-making Industry in the history of Ayurveda, is also a great object of our gratitude. Of them we also expect the good sense of Varsity recognition of Ayurveda in the nascent Travancore University at no distant date. Our thanks are also due to Mr. S. G. Johnson, a Travancorean, the founder of the enterprise, but for whose untiring energy this phenomenal achievement would have been impossible. The revival of *Arka chikitsa* is thus rendered possible once again by this pioneer pharmaceutical enterprise in India. The genuine sympathy and active support of Kaviraj M. K. Mukherjea must also be acknowledged from this platform for his having undertaken an arduous journey to Trivendrum to ably and successfully meet the technical issues raised by the Honorory Director of Ayurveda with the Government of Travancore, and the Principal of the State Ayurvedic college at Trivendrum, both of whom this learned assembly may also thank for their final favourable recommendation to the Government for the award of License permitting the floating of the Ayurvedic Compound Tinctures, Ltd., at the capital city. We should likewise thank the Director of Industres of the Travancore Government for his invaluable assistance in the affair. The stabilization and standardisation of Ayurvedic medicines is thus rendered possible by this manufacture of the Ayurvedic Galenicals of the *Arka Prakasha* of Ravana of Lanka.

I do not desire to prolong my perfervid oration lest you be bored. It is not with anything smacking of the preceptor in me that I talk. The emotional atmosphere of Bengal is answerable for my indulging this way. My love for Bengal and its people is based on association with sanitary administration of a malarious District of East Bengal. The jute centre of Naraynganj where I first began life, sticks its sweet scent in my nostrils even to-day like the sweet scent

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of hay to John Bull. Tossing in a steam launch on the broad bosom of the Padma River I found an irresistible charm for the panorama of your beautiful Bengal. Here was it that I weaned myself from western medicine sitting at the feet of the veteran Pandit Nalinikanta Sankhyatirtha, M. A., and here again, after a couple of decades, do I venture to offer my mature deliberations on Indian Medicine. The pages of the " Journal of Ayurveda " have ever been the open-sesame for my thoughts, and to-day the mighty pen of its indefatiguable Editor, Kaviraj Manindra Kumar Mukherjea, is doing yoemen's service for unalloyed Ayurveda, and his recent crusading tour in South India has dissipated the clouds hanging over its head. He has stuck to his guns for the glory of pure Ayurveda through thick and thin, and such a doughty champion is an abiding asset for our organizational endeavour. The agitational side of Ayurveda shall look afer itself through "Divine Discontent", that is abroad among Ayurvedists. The parsimonious ways of State help for Ayurveda shall not advance its cause. It makes us hug the very chains, that bind us, and tear us culturally from our moorings. Never believe in extraneous help. Build up a strong and abiding organisation with all-India affiliation and filiation, and strengthen the hands of stalwart bridge-builders like our esteemed friend, Sreejut Mukherjea.

I thank you for patiently hearing my harrangue, and I may feel my task fulfilled if you but kindly ponder over my convincing or unconvincing arguments for *Suddha Ayurveda.* The sum-total of all Science of Health and Healing is in the knowledge of Ayurveda, and I asservate it after careful study of the alien medical science with all its collateral and basic scientific subjects. I do say with *Socrates.* "*I do know that it is a bad thing to desert one's past*", and our past is great unlike the blank part of Western Medicine.

" Bande Mataram " !

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New orientation in preventive medicine and in treatment.

——:o:——

A. LAKSHMI PATHI, B. A., M. B. & C. M., Bhishakratna.

Allopathic Medicine cannot claim any great superiority over Indian Medicine, when eminent doctors like Dr. M. Krishnaswami Iyer, M. D., Dr. T. M. Nair, Dr. Rangachari, Dr. Natesa Mudaliar, Dr. Narayanaswami Mudaliar, of great repute in Madras, died of diabetes at an early age, even after they had all the benefit of the latest researches. Evidently, they did not know how to prevent this disease nor to cure it. Diabetes is prevented only by educating the people to live some sort of a hard life involving manual labour and by a restricted diet. It is cured by regulated physical exercises, massages and bath but not by drugging. Similary many other diseases in India may be prevented by following the code of health contained in the Indian Systems.

Therefore, a new orientation should be given to the study of methods of prevention of disease by incorporating the Indian methods along with the methods known to Western Science. The mode of living, diet, change of climate, certain habits and usages recommended in the Indian texts are very useful in the prevention of disease in this country.

Some of these methods strengthen the body and drive away the disease. Other methods such as fasting, vomiting, nasal douches (Nasyakarma), medicated enemas, vyayam (regulated physical exercises), lubrication with different oils, massage, and sweating processes, peculiar to the Indian System, are to be incorporated in the study of the medical students. The Rasayana and Vajeekarana treatments should be revived. Every medical man, nurse, compounder and wardboy, should be taught physical training and massage. They should be useful both on the preventive and curative side. Many diseases of the Nervous System and of the Heart, which now go without any relief, will be radically cured by Massage and Baths.

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The time was long past for the Congress Government to discuss the advisability or otherwise of encouraging the Indian systems of Medicine. It was long ago recognised as the policy of the National Government that they should encourage this National Science and it is necessary, for this purpose, to reconstruct the medical education in this country. The fundamentals of Indian Medicine should be thoroughly understood by every medical man intending to practise in India.

In addition to lectures in the English language on these general principles, every medical student should study the classical works of Charaka Samhita, Susruta Smahita, Dhanvantari Nighantu, Madhava Nidana, Vagbhata, Sarangadhara, Yogaratnakaram and Rasaratna Samuchaya. There should also be a special subject dealing with medical literature of the Telugu and Tamil country as this is not yet incorporated in the Sanskrit books.

The qualifications for entrance to the Ayurvedic Colleges conducted on orthodox lines should not be less than the intermediate standard. There should be two courses of instruction in the Allopathic Medical Colleges for some time. In one curse, Surgery should be made the main subject of study and Medicine secondary and in the other, Medicine should be made main subject and Surgery secondary. In both these courses, the above texts on Indian Medicine should be taught from original books as compulsory subjects for examination. Preference in admission should be given to those who know Sanskrit.

We should not care for the objections of the General Medical Council in this matter. There should be no difficulty in encouraging medical men, who possess a special knowledge in Inbian Medicine, as far as the services in the provincial cadre are concerned. There should ordinarily be no difference in the pay and prospects of the graduates of all these Colleges.

The Congress as a National institution is bound to do this.

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CORRESPONDENCE

To The Editor,
'Journal of Ayurved'.

Sir,

The Government of Madras were pleased in their Memo No. 51787-D 2—P. H. dated 25-2-39 to ask District Boards and the Municipalities to consider the desirability of sending Non-L. I. M. Medical officers in their service for a Refresher Course of 3 months to improve their knowledge so as to be more useful to the rural population. It was further intimated that the cost of deputing the medical officers should be met from the funds of the Local Bodies concerned.

From the information available in the Office of our Association, I understand that there are about 114 Non-L. I. M. Medical Officers in permanent service under the Local Bodies at present, out of whom 74 are in Andhra Desa, 35 in Tamil Nad, and 3 and 2 in Kerala and South Canara respectively. Again, out of these 114 about 46 are graduates of the now extinct Madras Ayurvedic College established by the Late Vaidya-ratna Pandit D. Gopalacharlu and continued under Bhishagratna A. Lakshmipathi B.A., M.B. & C.M. The others were trained in the Venkataramana Medical School, Mylapore, the Mysore Ayurvedic College, or in other institutions in India, before the Government School of Indian Medicine was established in Madras.

Every thinking man must admit that it is eminently desirable to give these officers sound training in modern methords of Medicine through a Refresher Course and

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must commend the move of the Government of Madras in this direction.

Still, I understand that practically no Local Board or Municipality is deputing any of its officers for this Course. I may incidentally state that I was the only one who applied for being sent up for the Course, but the whole proposal was turned down by the Board without due consideration. Probably the same thing has been happening every where in the Presidency, and there may not be any candidate at all to undergo the course.

Therefore I make an appeal to the Government to make it, compulsory for the Local Bodies to send up their Non-L. I. M. Medical Officers for this Refesher Course. I also make an appeal to all these officers to immediately apply to the President or Chairman of their Board or Municipality to be deputed to undergo the course provided by the Government.

Lastly I wish to say a word about A Class Registration of these practitioneres for which a ceaseless agitiation has been carried on for a long time. The Government have turned a deaf ear to our appeal till now, but have been good enough at least to respond to our request for a Refresher Course. May we make one more sincere appeal to the Hon'ble, Dr. T. S. S Rajan to make the Refresher Course a reality by compelling Local Bodies to depute all their Non-L. I. M. officers, and also kindly sanction their inclusion in the A-Class, at least after the completion of this course ?

Faithfully Yours

NIZAMPATAM.
(Guntur)

Dr. N. KESHABACHARYLU,
A.M., A.C.
General Secretary, Madras Ayurvedic College Graduates' Association.

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NOTES & NEWS.

———:o:———

THE BEGINNING OF A GREAT INDUSTRY.

" ORIGIN OF AYURVEDIC COMPOUND TINCTURES "

The advent of Ayurvedic Compound Tinctures' and its characteristic Pharmacy patent to its propounder, the great Physician King Ravana of Lanka, has made it possible for Ayurveda to prepare in a permanent and stable form the invaluable prescriptions of Lankapradipa Ravana contained in his classic work "ARKA-PRAKASHA" and "RAVANA TANTRAS."

The Himalayan blunder of Ayurvedic Pharmacy has been its preparations in perishable form as **Kashayas**, **Churnas**, **Bhasmas**, **Gulikas**, etc. which led to its insularity and prevented its internationalisation. The resuscitation of the method of manufacture of Compund Ayurvedic Tinctures that gain therapeutic momentum by efflux of time, as against deterioration by oriental Pharmaceutical methods, is a distinct revelation and revolution in Ayurvedic *modus operandi* of manufacture of Compound Ayurvedic Tinctures with indigenous spirit base.

Far from casting a slur on the science of Ayurvedic Pharmacy as practised today in India, I am stressing the superiority of Ayurvedic compound Tinctures just as a supplement and a complement to the splendid achievement of the Ayurveda in the therapeutic field. While the method of fresh extracts, **Kashayas**, **Churnas**, **Potations** and **Pills** from Indian roots and herbs is good, so far as it goes under the personal supervision of the Physician, the tremendous strides made in mass production of pharmaceutical products of Allopathy with its uniform and standard products made possible by machine manufacture, *enmasse*,

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act as a redoubtable rival to the spread of indigenous medicines in India and the East—let alone the Western world. The cheap gibes and sneers at lack of standard in Ayurvedic products, the audibly atrocious charge of quack nostrums, the contemptible string of epithets as Vaidyas being botanists, chemists, apothecaries, pharmacists rolled in one, are successfully met with the manufacture of Compound Tinctures of Ayurveda with indigenous alcoholic basis as laid down by the great King and premier Physician Ravana of Lanka.

The religious bias against imbibing ardent spirits even in medicated form has led to the disuse of this method of manufacturing medicines in India. The ban and bias against the consumption of alcoholic medicines have effectively vanished by the extensive use of Allopathic Tinctures by the most orthodox in India and the Orient, and even the Holy Khajis, Mullahs and Moulvis, to whom alcohol is a religious taboo, take Allopathic medicines with gusto. Ayurveda, Siddha and Unani medicines gain by adopting this method for the revival of their systems and universalisation of their pharmaceutical preparations and marvellous medicines which are restricted in their circulation due to the perishable nature of their products.

The Cocanut toddy base of these Ayurvedic Compound Tinctures is rich in vitamins, and renders possible the immediate diffusion and absorption of medicament suspended in them. The therapeutic excellence of these prescriptions culled from "Arka-prakasha" and Ravana Tantras" is admirable, and a boon and benefit to hopeless sufferers of afflicted humanity. As a keen scientific Physician and Researcher into comparative medicines of the Occident and the Orient, I am thoroughly convinced of the superiority of these Compound Ayurvedic Tinctures over Western medicines and commonplace Ayurvedic preparations, and my vast clinical experience prompts me to hail the advent of this method of preparation with delight. They are a revelation and revolution in Oriental medicines, and nay, in the Medical Science as a whole—of the East and West !

M. .R. SAMEY.

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Coimbatore

Vishagratna A. Lakshmipathi came here on a two-day visit to address the teachers receiving training under the Wardha Educational Scheme. The themes of his lectures were (1) Indian Herbs, (2) Games of Children, and (3) Physical Build of the Nation.

Jaypur

Kaviraj Pandit Lakshmiram Swami is dead.

Vriddhachalam.

Bhisagratna A. Lakhmipathi of Madras, who has been here to preside over District Conference of Vaidyas, paid a visit to the Danish Mission School and Railway Colony Committee School. The boys at the Danish Mission School were taught to sing in chorus, health songs composed specially for the occasion. The girls played Kummi in accompaniment to the songs. Lakhmipathiji took the children out to the waste land opposite to the School for ten minutes and returned with a collection of branches of plants and weeds. He explained that amongst them were as many as twenty herbs some of which were purgatives, some emetics, some diuretics, some expectorants, and some tonics. He explained to the teachers by demonstration, how the collection may be used to teach Elementary Mathematics to the little children by counting, adding and subtracting the collections of tne different boys. The elderly children may be taught their botanical, medical and other economic values. The Wardha System of education will be not only useful in developing the natural instinct of boys for observation but it is also purposeful. All the work done by the boys is remunerative in some way or other. He showed them a card-board writing pad made by the children of Wardha School at Masulipatam, and explained how the children of the second standard knew to use the compasses, the foot-rule and also to divide the angles accurately which a Fourth Form boy did not know very well in the present-day Schools.

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THE 29th SESSION OF THE ALL-INDIA AYURVEDIC CONFERENCE

Chanod Guran's Haveli, Jodhpur

The Reception Committee invites Essays in English or Hindi or Sanskrit on the following subjects for competition. The Essays should specially be based on a comparative study of the Oriental and Occidental Sciences and should not exceed 30 foolscap sheets. The last date for the receipt of these Essays in this office is 30th October, 1939. The essays should be addressed to the General Secretary who will also gladly furnish any other information asked for. On the result of the competition a Gold Medal will be awarded to the best, and a Silver Medal to the Second best Essay.

1. **Mental Diseases** :—How far the Ayurvedic Theory of "Tri-Dosha" is responsible in regard to these, and what value should be a attached to this in treatment. How are such diseases caused and what precautions should be taken for their prevention.

2. **The Heart** :—Its description as found in the Ayurvedic Shastras and accordiug to Western Science—its function,—causes of heart ailments, and measures that will keep it in a healthy and sound condition. Adjust "जाग्रतस्तद्विकशति स्वपतश्चनिमीलति"

सु, शा, ४।३२

3. **The Kidneys** :—Its description with special attention to its anatomy as found in Ayurvedic a d Western Sciences,—its functions,—causes of its becoming diseased,—the troubles that follow its diseased condition.

4. **Carebro-Spinal Fever** :—What are the predisposing causes. Whether modern in its origin or also described in Ancient Ayurvedic Shastras under different names.'—Its mortality (fatal from its very inception or bears stages). Measures for the prevention of its spread and treatment according to the Ayurvedic System of Medicine.

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PROHIBITION AND ASAVAS AND ARISTAS.

BY

DR. D. V. SANDU, Bombay.

My attention has been drawn to the Press Note issued by the Government regarding the Notifications under the Bomby Abkari Act prohibiting advertisements relating to liquor and medicated wines or other spirituous medical preparations and drugs. The said press-note mentions that with a view to protect genuine spirituous medical preparations and not to inconvenience the medical profession, Government will from time to time issue lists of preparations manufactured, imported or sold by dealers, which will be exempted from the operation of the restrictions. Our attention has also been drawn to the Government Notification in tha Revenue Department, dated 18th May, 1939 bearing No. 9982/3 exempting *interalia* medical preparations manufactured in accordance with the British Pharmacopoea.

The **Asavas** and **Aristas**, are prepared by Ayurvedic Seientific methods in accordance with the directions and prescriptions laid down in ancient Ayurvedic text books.

Government have recently passed Ayurvedic Medical Practitioners' Bill to encourage Ayurvedic Medical science. If Ayurvedic medicines are brought under prohibition, Government's avowed aim to encourage Ayurved will be frustrated by Government itself. Moreover, Ayurvedic Medical Practitioners use mainly **Asavas**, **Arista** and other liquid preparations. Therefore unless the exemption from prohibition is granted in respect of Asavas and Aristas, the Ayurvedic Practitioners and public, who take their treatment from the Ayurvedic Practitioners, will also suffer.

Under the circumstances, I shall thank the Government to issue immediate orders exempting the said preparations from the operation of the Act as amended and also from "Prohibition".

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I find that the Amending Act has come into force from 19th May, 1939.

I may mention Ayurvedic preparations, such as **Asavas**, **Aristas**, **Quaths**, are not prepared by adding alcohol at all. The alcohol which is produced in the natural process is in impure form, the quantity of which is insignificant, and as such is absolutely harmless and will never bring about intoxication. I daresay that any **Asava** or **Arista** prepared according to Ayurvedic formulae, even though taken 16 oz. at a time, will never produce intoxication.

Asavas, **Aristas**, etc., which are manufactured according to **Ayurvedic process will never produce intoxication. Asavas** and **Aristas** which are manufactured by the modern-process by directly adding alcohol, will produce intoxication and other harmful effects of alcohol.

I perfectly agree that pure alcohol which is added-directly in the manufacture of medicines will upset the digestive system and the central nervous system and lower down the vitality by poisoning the vital organs such as heart, liver, spleen, etc. But the alcohol which is produced in the natural process of manufacture of Ayurvedic medicines will never produce such harmful effects of pure alcohol referred to above.

I, as a Medical Practitioner, prescribe these even to babies from early infancy. I can challenge to show cases where Ayurvedic medicines have shown any harmful-effects to the patients. On the contrary, Ayurvedic medicines improve the digestive functions, increase the vitality by improving the condition of vital organs, such as heart, liver, spleen etc.

It is wrong to suppose that when prohibition will come into force, people who are addicted to drinking alcohol, will start drinking **Asavas Aristas**, etc. That this impression is false will be clear from the following facts :—

(1) Ayurvedic liquid prepartions will never produce intoxication even though taken in large quantity at a time.

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(2) Ayurvedic liquid preprations, if drunk in large quantity at a time, will produce harmful effects on the individual due to large dose of the ingredients of the preparation. This will prevent from starting taking Ayurvedic liquid preparations as substitutes for alcoholic drinks.

(3) Ayurvedic liquid preparations can never take place of Toddy, a pint of which costs 2 annas, or so, whereas the same quantity of an Asava will cost Rs. 2/- or more, for the latter is only meant to be taken as a medicine, its dose being one to two teaspoonfuls.

Ayurved is a medical science and also a part of Hindu religion. The proclaimed policy of the Government is neutrality with respect to any religion. By bringing Ayurved-medicines under "Prohibition", Government will be acting-against its own declared policy of neutrality, and thus hurting the religious feelings of the Hindus.

I, therefore, fail to understand what considerations have led the National Government of Bombay to place these harmless and useful medicinal preparations in the same category with liquor and medicated wines and bring them within the purview of the prohibition Act of Bombay. To put any restriction in the way of popularising them will be deemed as a cruelty to the suffering humanity, and a severe blow to the "national system of healing", better known as AYURVEDA.

In conclusion I beg to state that taking into consideration the facts mentioned above, I strongly hope that Government will be pleased to take prompt steps to exempt all-Ayurvedic medicines from the operation of the Bombay Abkari (amended) Act, also from "Prohibition", thus allowing complete freedom to manufacture, sell, advertise, etc, all Arurvedic Medicines amongst medical practitioners, chemists, druggists and the general public.

———

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M. & B. 693.

People just won't die from Pneumonia any more.—This statement was made by Professor Charles Fremont McKhann of Harvard to the Dallas Southern Clinical Society recently. He was describing to them the results that have been obtained from the new British drug. Every year, 450,000 people in U. S. A. get pneumonia, and every year more than 100,000 die. Pneumonia has been the third biggest killer in U. S. A., and from the results so far obtained, there is every reason to believe that this mortality rate will show a big drop. In a large scale trial that has been carried out in Philadelphia, it showed that the drug reduced pneumonia mortality from 25% to 4%. If similar results can be obtained with all cases of pneumonia in America, it would mean thar not more than 20,000 people would die next year from this disease instead of the 100,000, who would die but for this wonderful discovery of British research chemists.

(May & Baker, Dagenham, England)

BUNDELKHAND AYURVEDIC COLLEGE, JHANSI.

The following students are declared to have passed in the Special Surgery Training Class Examinations held in the month of May, 1939.

Ist Division.—(In order of merit).—Sukh Nandan Payarey Lal Gangaiye, Devi Dutta Pandey, Sunnu Lal, Jai Ballabh, Gopi Chand Jain, Nathu Ram, Buddhi Sagar, Harish Chandra, Gokaran Prasad, Jagannath Prasad Singhal.

2nd Division.—Vishwa Nath, Moti Lal Jain, Bhag Chand Jain, Hira Lal, Ram Sharan, Bhudeo Prasad Jain, Ram Shankar, B. C. Khandekar, Shiva Kumar, Guru Prasad, Girdhari Lal, Lakshmi Narayan, Dwijendra, Dayal Shankar.

3rd Division.—Jagannath Prasad, Govind Ram Swami, Mani Ram, Brahma Dutta, Ram Bharosey Lal, Narayan Prasad, Mohan Dutta, Moti Lal Sirothis. Harcharan Lal, Ratan Sing, Ravindra Nath, Behari Lal, Dayachand Jain, Baij Nath, Ishwari Prasad, Har Govind.

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TWO SOVEREIGN AYURVEDIC REMEDIES

ASOKARISTA

(Liquid Extract of Ashoka, etc.)

This wonderful *Arista* containing the active principles of *Ashoka* bark and other powerful drugs is the wellknown remedy in all cases of female diseases, such as painful menstruation, excessive flow of blood, sterility, deficient growth in females, late appearance of the menopause and such other concomittant symptoms, commonly known as "female ills." It is a very reliable tonic for administation to the ladies after child birth, as it improves appetite and the bowels brings the generative organs to their normal conditions, induces healthy secretion of milk and brightens up the health.

Price 8 oz. bottle Rs. 1/8 : 12 Bottles Rs. 14/-
Postage and Packing extra.

CHANDANASAVA

It is a preparation of *Chandana* or Sandal-wood along with various other drugs useful in urinary complaints. In acute or chronic Gonorrhoea, with its attendant symptoms, such as chordee, gleet, stricture, etc., in all its stages, it can safely and effectively be administered and has a powerful curative virtue. It cools the brain, improves the condition of the vital fluid, *induces refreshing sleep* and is a very ready weapon in the hands of medical men to effectively fight diseases of the urethral canal.

Price : 8 oz. bottle Rs. 1/8 ; 12 Bottles Rs. 14/- .
Postage and packing extra.

To be had of from :—

Bisharad's Ayurvedic Laboratory,

14, PURANCHAND NAHAR AVENUE,

CALCUTTA.

Phone :—1090 Calcutta.

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SNEHA PRALEPA

This antiseptic ointment is prepared according to Ayurveda, and is guaranteed free from *any* poisonous ingredients. Contains only harmless vegetable drugs of the Hindu Pharmacopœa. Has a soothing, exhilarating and curative effect in *acne, pimples, blotches, red spots, itches, sunburns, scorpion sting, pains, sprains, bruises. cuts (immediately stops bleeding), rashes, oriental and other sores, carbuncles, cysts, whitlow, boils, poisonous ulcers (mercurial or otherwise), opened boils, and operation sores of all kinds.*

Bhola Dutt Joshi, Esq., P. W. D., Officer, Muhulla Tilluckpur, Almora (1-4-24) :— "Your *Sneha Pralepa* tried in several skin diseases and wounds acted like a charm. It has lowered down the value of .....the so named English Ointment"

N. K. Dutt, Esq., P. W. D., A. B. Ry., Laksham, Tipperah (19-5-24) :— "*Sneha Pralepa* being a wonderful ointment, I am circulating the same gradually amongst my staff."

Shishir Kumar Pramanik, Broker, 44-3, Harrison Road, Calcutta) 6-3-23):—I recommend *Sneha Pralepa* with all the emphasis I can command to persons suffering from eczema, however chronic it may be. It is unquestionably a *sovereign remedy for eczema.*'

Price, Re. 1 per phial of 1 oz.; As. 8 per phial of 1/2 oz. 6 phials Rs. 5-8; 12 phials Rs. 10, and Rs. 5. Postage & packing extra.

BISHARAD'S AYURVEDIC LABORATORY,
14, Puranchand Nahar Avenue, Calcutta. Telephone 1090, Calcutta

ALUI PILLS

OR

EXTRACT OF KALMEGH SOLIDIFIED IN PILL FORM

This is the Principal Ayurvedic Medicine indicated in infantile Cirrhosis of liver as a curative agent of wonderful efficacy. Once or twice a week administered dissolved in mother's milk given to infants prevents liver complaints and keeps the baby healthy. For treatment, a daily, dose of ¼ to a full pill is required till cure.

Price: Rs. 5 per box of 50 pills, 100 pills Rs. 10.

BISHARAD'S AYURVEDIC LABORATORY,
14, Puranchand Nahar Avenue, Calcutta.

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CHYAVAN PRASH

A Tonic Food Far Better than Cod Liver Oil

Use it :

Because :—

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2. It is a Specific for Asthma after Pulmonary Tuberculosis.
3. It cures all defects of lungs and purifies blood.
4. It is a natural restorer of cellular metabolisn.
5. It contains harmless herbs discovered in ancient days of Hindu medicine which really act like magic.

A PHYSIOLOGICAL REJUVENATOR OF HEALTH & VIGOUR

Use it :

Also others do Say :—

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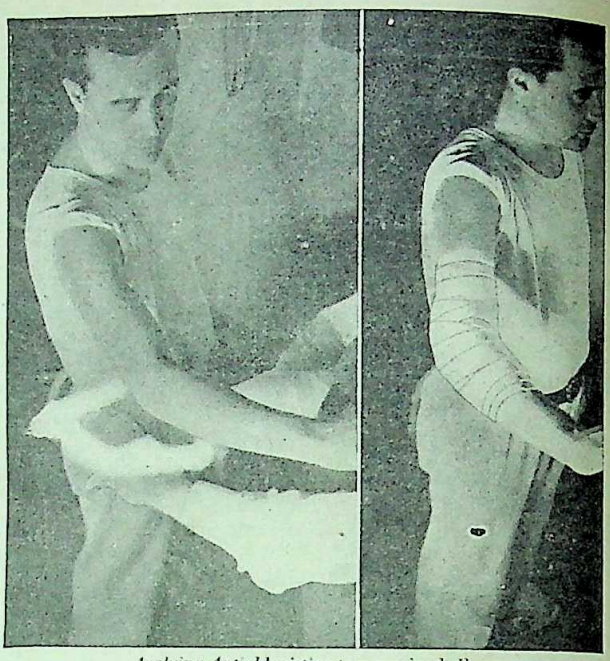

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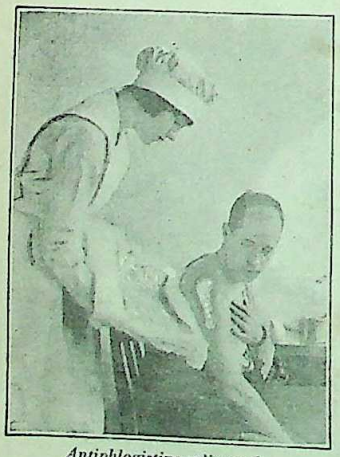

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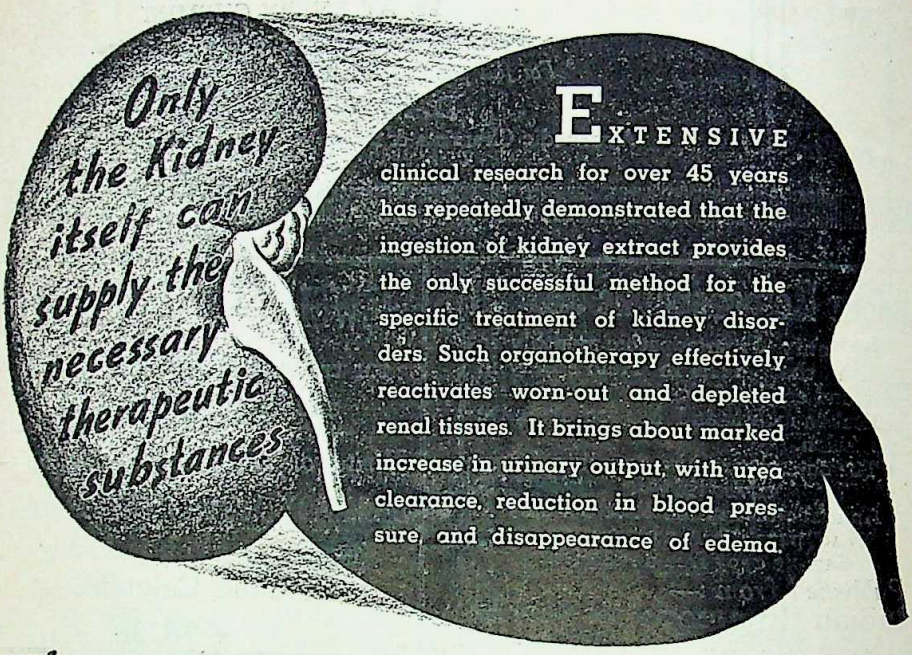

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The Journal of Ayurveda

Vol XVI SEPTEMBER, 1939 No. 3

THE DISMAL SITUATION

The remark of an allopathic teacher of an Ayurvedic institution, recently made to us, amounted to saying that the present institutional training of Ayurved was raising a race of Anglo-Indians among the Ayurvedic fraternity. This candid and considered opinion has a weight and significance, which all true lovers of Ayurved should do well to take note of. We are not more shocked by the observations of Col. Shokey of Bombay fame than by the dangerous ideology of hybrid Ayurdeda, which actuates the pseudo-Ayurvedic protagonists of Ayurvedic education in the country to the peril of the great science of life that Ayurveda is. Those who used to utter the shibboleth of *Sanatanism* of Ayurvedas and were piloting Ayurvedic institutions have also been found out in their ugly insincerity. They have captulated to the hybrid ideology of Ayurvedic revival and regeneration, unable to throw into bold relief the brightness and individuality of their dogmatic ideal. Their efforts were also all but nil in this direction as their

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institutions were nothing more than advertisement placards for self-aggrandisement. Hypocrisy is more reprehensible than even misguided honest obstinacy. We find a vast deal of virtual difference between the exponents of allopathised Ayurveda and the tribe of shokeys. Shokeys are overt enemies, whereas the latter are the professed lovers of Ayurveda determined to do away with the individuality and genuineness of the science. Every science has its own lines of evolution and growth. If it is to command the regard of outsiders, it must be for this characteristic genuiness. To introduce iconoclastic changes is altogether to ignore the very fundamental basis of the Ayurvedic Science and lead the most glorious heirloom of antiquity to sure ruins and destruction. If Ayurveda is to be saved, the spirit of modern trade-guilds and commercialisation of Allopathy must be studiously eschewed from all pogrammes and schemes of Ayurvedic regeneration. The 'Westward Ho' mentality is altogether ruining the very soul of Hindusthan. Some modern Ayurvedic institutions are abandoning the ancient custom of observing holidays on particular 'Tithis' and replacing them by the Sabbath days of Christianity. The attraction for Ayurvedic schools and colleges is offered in advertisement glorifying them as distributors of knowledge in the western Allopathic lore. The garb of language hardly conceals the real rotten state in the State of Denmark and no mention whatever is made of a real and high standard of Ayurvedic knowledge of the transcenden-

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tal kind soaring far above the material plane. Ayurveda is 'Science of Life' and not solely a science of treatment. If this is realised, all our contentions will be appreciated and acted upon. Reforms are indeed necessitated by changing circumstances. But innovations that result from aping or corrupted notions are dangerous to a degree. Initiatives with originality taking stock of actualities and not altogether unchained from fundamentals and traditions are the desideratum of the hour and the sooner this essential principle comes to be accepted as the creed of our Ayurvedic reformists the better for Ayurvedic advancement.

M. K. M.

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Original Articles

A CASE FOR EXEMPTION OF AYURVEDIC MEDICINES FROM PROHIBITION RULES

BY

C. S. MARATHE, B. Sc.

Analytical & Consulting Chemist.

BOMBAY

It appears from the Prohibition Rules that the Ayurvedic preparations are banned because of their contents of some alcohol. But it has to be seen if that alcohol is drinkable in the sense of drinkable wine, which Government want really to prohibit. Considered dispassionately, the alcohol, which is found in Ayurvedic medicines, is not only not sufficient to tempt one to drink in place of wine, but is positively unfit for drinking as such. The alcohol content of these medicines varies from 8 to 10 per cent by vol. which is far less than the strength that is generally drunk. Further, there is not only the alcohol and water in them as in wines, but along with these two, there are so many vegetable medicines, which do not give a very pleasant smell and taste, as obtained in wines. In fact, alcohol in these medicines is of a very secondary nature and that is there to serve the purpose of preservation. It is not there as a drink. It can be ascertained by actually allowing a man to drink a sufficient quantity of Ayurvedic medicines, in spite of bad taste and smell. if that gives him effect of the intoxicant as that of liquor or wine. It can be emphatically said that any amount drunk will not produce the effects of intoxication and will

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disappoint the drunkard and put him to some unpleasant disturbances in the system. The main object of the Ayurvedic preparations is to serve the purpose of medical relief of a patient and not to satisfy the thirst of the drunkard. The vegetable drugs, which the preparations contain, are not only not very pleasant to tasto and smell but are definitely repugnant and nauseating to the human mind. They contain bitters; astringents, alkaloids and glucosides and many other vegetable principles which cannot be taken internally with pleasure and which, if taken in quantity, will cause serious disturbances in the human system. Further, the alcohol present in the preparations is not added from outside, but is generated there naturally in the course of preparation. It is formed there by the natural process of fermentation and no outside ferment or yeast is added with the object of producing alcohol. As the process of fermentation is natural and uncontrolled, other fermentation products are formed there besides alcohol. In the course of fermentation, other ferments like lactic ferments create an amount of acid in the preparation along with the alcohol. And the fact is borne out by actually testing many of the preparations. They are at times highly acedic and require to be diluted with good amount of water before taking it internally. The amount of the acid present and the corresponding taste of the preparation will not tempt any one to take it internally in quantity in place of wine, apart from the fact that, if taken in quantity internally, it will create sufficient unpleasantness in the system Further, the hydrolysis products of vegetable drugs used will be acting as poisons in the system, thus making it impossible to be made use of in place of wine or liquor. Thus it will be seen that they are there as medicines and not as liquors or wines and have never been so far understood to be so by any one, nor have they been so far used in their place.

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Government have made exception of B. P. spirituous preparations and tinctures in their prohibition rules. But it is really very funny to find that they ban Ayurvedic preparations which are allied to the B. P. Tinctures. They ban the extracts or Kadhas of Aloes, Alstoina, Cinnamome, Catechu, Chirata, Senna, Vasaka, Bael, Glycerrhiza, Cubeb, Euphorbia, Rhei, Myrrh, Pyrethrum, Scilla and many others, while they allow the tinctures of these very drugs unrestricted, even though they contain alcohol which is at times more than six times the quantity contained in the Ayurvedic Kadhas. One fails to understand the point behind the ban on these Ayurvedic medicines, when the tinctures containing the same drugs are allowed unrestricted. In face of this fact the Government cannot legitimately and justifiably put ban on Ayurvedic medicines. The B. P. preparations are manufactured by using alcohol as a vehicle and they contain alcohol to an extent from 20 to 90 per cent by vol. If at all there is going to be an abuse of the medicinal preparations for alcoholic drinks, the B. P. preparations will be easily adapted for that purpose, but Ayurvedic ones cannot be suitably adopted for the same purpose.

It is very curious to nd further that Cologne water and perfumed spirits are allowed unrestricted. It is an open secret that Cologne water is drunk by men addicted to drinking. In face of this fact Government allow their sale and possession uurestricted while they put restrictions on the medicines. Cologne water is a luxury and is of an occasional use, while medicines are the every-lay necessities. Government ban the necessities and allow the luxury. It is very curious indeed. If the drunkard wsnts to choose a substitute for his wine or liquor, he will naturally prefer to choose one like Cologne water, on which there is no restriction and which

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is easily available than an Ayurvedic medicine on which, in the first instance, there is the restriction and secondly which is very doubtful in its use as a liquor. The Government are thus punishing the innocent and are leaving free the possible offender. The Government are unnecessarily coming in the way of poor people getting their medicinal supply and relief. The Government profess to be the champion of the cause of the poor and sympathetic to the Ayurvedic system of medicine. If that is the case, then one is astonished to see this queer way of showing sympathy.

The Government have published a list of exempted articles. It includes all articles of foreign make and not a single one of Indian make. It is surprising that Government should not find even a single Indian-made article deserving exemption. It appears that the Gnvernment have sought to prohibit all country-made articles as if with vengeance. The result is obvious. The foreign articles, being free, will have a roaring sale, while Indian articles will suffer a serious handicap resulting practically in cutting down the sales totally. This is the way the Government supports or gives protection to Indian articles.

As regards the Asavas and Artistas of which so much is made by Government, it can be said that they also fall in line with other preparations. If they are prepared according to the Ayurvedic procedure and methods, they cannot be used in place of wines for reasons given above.

Further the Government have allowed possession of two bottles of methylated spirit unrestricted. It appears that the Government are not afraid of its abuse because of its nauseating smell and possible poisoning if taken in quantity internally. If that be the

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case, then Ayurvedic medicines, which are at times found to be more obnoxious in smell and taste, could not be abused for drinking purposes and will have to be exempted from all restrictions.

So far we have shown how the alcohol in the Ayurvedic preparations is not drinkable and how there is no possibility of their use being abused for drinking purposes and how they are unjustly restricted in comparison with others which go unrestricted. Now we want to show how the restrictions are going to affect and harass the poor innocent people and how they will be deprived of the legitimate use of medicines for their household purposes.

It has been ruled that the Ayurvedic medicines could only be sold under the authority of the prescription of a Doctor or Vaid (registered practitioner). But if we look to the sale of medicines in Bazzar, we find that only a very small fraction is sold on the basis of prescriptions while the rest is effected openly on the will and demand of the customer. So one can ask why should the customer be hereafter forced to go to a Doctor or Vaid for a medicine of his choice which he has found by experience to be useful and effective for his purpose? For a casual sickness or temporary cold and other ailments etc., nobody goes to a Doctor but one tries his own medicines found to be effective. Why then there should be a force on one to approach a Doctor? But the trouble does not stop there. Supposing one goes to a Doctor and ask for a prescription for the medicine of his choice, it will be readily realised that the Doctor will naturally hesitate to recommend a medicine of which he knows nothing, or if at all he recommends it, he will do so only after examining the patient. And that too he will not do for nothing. He will naturally ask for his fees. So for a medicine which was

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available to a man very easily at the shop, he will have to undergo a trouble to go to a Doctor and pay him his demands for the prescriptions. The natural result will be that the man will have to go to a Doctor and pay him for nothing and will avoid taking the medicine which will cost him heavily. But this is not the only obstacle in his way. There is another rule by which the Government want every retailer who stocks these medicines to be a chemist and to take a license for their sale and pay Rs. 10/—only for it. Now it is common knowledge that the Ayurvedic medicines are sold and stocked by all small and big grocers, who supply the common necessities. These grocers will henceforth not be allowed to stock and sell these medicines, as they are not chemists. Thus these obstacles in the getting of the required medicines will naturally annoy the poor man and will drive him to desperation of giving up the use of these medicines altogether. Do the Government want this and leave the poor without the required medicines to all sorts of infections and diseases? Is that the way of the Government making the medical relief easily accessible to the poor! We quote instances to justify our above remarks.

For instance, poor people are habitually using Ayurvedic medicines like Balakadu, Kumari Asav, Balant Kadha and other Kadhas for their children and families. These medicines are found to be effective for all common complaints of children and women and are often used by middle-class people too. If somebody thinks of purchasing these medicines now, he will have first to go to a Doctor. The Doctor will not easily prescribe the wanted medicine and will try to persuade the man to use the medicine of his choice, which may be costly, and in which the patient perhaps has no faith. Further, if at all, the Doctor prescribes it, he will ask his fee for same. So, the man will

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have to pay the Doctor in addition to the cost of the medicine which will also be higher than before, if purchased at the shop of the retail licensee. So the cost and the harassment will naturally dissuade the man from using the medicine and he will keep him and his family and children open to diseases and leave them uncared for. Many more instances can be multiplied to show that the restrictions on these medicines are a serious handicap in the ways of poor men obtaining the required medicines. These restrictions are ill-advised and are going to harass unnecessarily the poor and innocent people and are in no way helpful to the cause of Prohibition. The Government, while thus championing the cause of the poor people by saving them by one hand from the drink habit, are putting on the other hand obstacles in their medical requirements and relief and are thus alienating the sympathies of the poor masses by whose vote they are at present in power.

Further, the Government has put restrictions on the advertisements of these medicines. One fails to understand the point in these restrictions. Do the Government feel that the advertisement of these medicines is an open call to the Drunkard? Have the Government any proofs to show that drunkards resort to these medicines to satisfy their thirst for liquor and have been driven to their use by the advertisements? If investigations are undertaken in this respect, they will prove to the contrary. It may have been a case for a few fashionable and rich people to drink Drakshasava as a hobby. But this too has not been as a habit or in place of wine, because Drakshasava cannot satisfy the thirst of the drunkard. The present restrictions will not deter those who want to drink Drakshasava as a hobby, for they can afford to pay

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the Doctor for his prescription and get the same from him under some pretext of being unwell. If the Government want to put restrictions on Drakshasava because a few drink it as a hobby, that purpose also will not very much succeed as it will be easily available to those who drink it. Then why ban Drakshasava and others when the ban is doubtful in its effects and which, for the sake of those few, is going to harass innocent people ?

By imposing these restrictions the Government are stiffling a legitimate trade and it will result in closing down some small firms and affecting big ones too to some extent and cause unemployment to many who will not be blamed if they naturally curse the Government for the ill-advised restrictions put on this trade.

There is one rule in the prescribed rules, which the medicine trade can take advantage of and seek protection under it. It is 17 a (ii). If such advantage is taken, the Government should not come in the way. But the best way will be to remove all restrictions on medicines and specially Ayurvedic ones.

So, we requst the Government to think of the above dispassionately and if they do so, we feel sure that they will realise the force of the arguments put forward and will be convinced about the case of medicines, specially Ayurvedic ones, for exemption from Prohibition Rules.

We hope therefore that better counsels will prevail and the Government will remove all the restrictions on the Ayurvedic medicines, or at least modify them to such an extent as will not harass the poor and affect the legitimate trade.

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Briefly put, the Ayvrvedic medicines

(i) Are not beverages which can be drunk in place of wine.

(ii) Contain less amount of alcohol than is generally drunk.

(iii) The Alcohol, which these contain, is natural and unfit for drinking, being associated with vegetable drugs which are nauseating and repugnant to human mind.

(iv) These are unjustly restricted in comparison with Cologne water and B. P. articles.

The Government are going to put serious obstacles in the way of poor people's obtaining their medicinal requirements and relief. The trade will suffer seriously resulting in the unemployment of many.

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TUBERCULOSIS IN AYURVEDA

BY

KABIRAJ MURARI MOHON GHOSH

(Read at the Nikhil Bharatiya Vaidya Mahasammelan, Calcutta).

In Ayurveda, the power of observation is most essentially required of the physicians.

In the case of chronic diseases the physicians will certainly be misdirected if they have not the power of observation—especially in the case of Phthisis, etc. According to the western science of medical treatment, there are some means of diagnosing Phthisis, as for example—examination of lungs through X-ray, examination of sputum, blood, etc. Western doctors do not admit it as a case of Phthisis if they do not find anything after an examination of this kind. But this western method is not the only way for the diagnosis of Phthisis.

There are many who think that if, after the examination, no symptom is established by the doctors, it can never be Phthisis. This idea is absolutely baseless. The body wears out gradually from before the appearance of the disease and the experienced physicians can make proper arrangements for treatment at this stage. From eighty to ninety per cent of the patients of Phthisis may be cured if the physician understands whether the disease has actually started its action on the patient and can apply medicines accordingly. But sometimes the progress of Phthisis from its first stage to the next in the advanced case is so rapid that it is very difficult to make its diagnosis.

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Continued fever and ceaseless cough, when found together, should indicate a case of Phthisis and the patient should be examined for four hours for at least three consecutive days. Then a history of the disease ought to be taken after making extensive enquiries as to whether any of the fore-fathers of the patient has ever suffered from Phthisis. One thing should be taken special notice of—that the patient should by no means know that he has got Phthisis. Phthisis is very active on the human mind. The patient despairs of his life, should he come to know that he has got Phthisis. Consequently, the diseased loses his resisting power owing to constant thought and his vitality also decreases gradually. So the experienced physician will show indifference toward the patient 'as if it is nothing'—but that does not mean that the patient should be allowed to neglect his health.

But the treatment will continue, yet the patient should not get any hints as to what disease he has been suffering from. This is a very good method of treatment of consumption. The patient ought always to be kept cheerful; he should be given amusement through music, songs, carricature and the like, to encourage the patient in all things, to take him to free air for walking; these are also a part of treatment.

Instructions should be given to the patient, who is able to walk and has the power of digestion, to leave his bed very early in the morning, to sit erect in the open air and then practise inhailing and exhāling slowly. This sort of breathing should be practised daily from fifteen minutes to half-an-hour.

Breathing purifies the bronchial tubes, cleanses the mucous linings and through the help of pure air makes the lungs aseptic

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and healthier. Some physicians place Tuberculosis and Phthisis in the same category and get confused on many occasions. But it should always be borne in mind that Tuberculosis can be called Phthisis the moment it attacks the lungs. Of course, the action of the disease being much before the lungs are affected, the expert physician can destroy tubercular germ before the lungs are attacked if he can make proper diagnosis.

T. B. attacks various other parts of the body as well, but when the lungs are attacked it is a very serious stage of Phthisis. Yet, there is no reason to assume that Phthisis is an incurable disease. There are even some cases where the patients have come round though their lungs were found affected when X.ray was held. In the opinion of the doctors, a cavity is formed in the lungs at this stage.

Lungs might be attacked or not. The physicians should be cautious as soon as slight fever is noticed together with continued cough. Sometimes the physicians take it to be Phthisis when blood is seen coming out of the mouth. But this is not the case ; blood spitting is not a principal symptom of Phthisis. Spitting of blood may be due to many other causes.

According to Ayurveda the common symptoms of Phthisis are as follows,—feeling of pain and warmth on the shoulder and the sides of the thorax, burning sensation in hands and feet and continuous fever. Phthisis can certainly be cured if proper treatment follows immediately after these symptoms are evident. But, is it not wise to take preventive measures rather than to be cured after you have fallen a victim to this disease ? You have

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less possibility of contracting this disease, should you stop the habit of visiting hotels and restaurants, take regular exercise in the morning, such as walking, etc. and drink pure and slightly hot cow's milk from quarter seer to half-a-seer (of course, the quantity should be in accordance with the power of digestion). Goat-milk is much better than cow's milk if it is procurable.

Vegetarians do not fall an easy prey to Phthisis. That is why Phthisis is scarcely found among the widows of our country. As soon as the childhood has passed, both men and women should practise breathing (pranayam) sitting erect on the bed in the early hours of the morning. This sort of practice enhances the strength of the lungs, and no disease pertaining to lungs can easily attack it. Indian saints practise breathing not only for the religious purpose, but also for the purpose of health as without health it is not possible to meditate.

Sun-bath is a great enemy to Phthisis. We can protect ourselves against many diseases if we can control our daily habits regarding food, drink, etc. In case of Phthisis also this is applicable.

In our country the women-folk generally suppress their disease. They do not like to let their husbands or other guardians know of their illness because of their reluctance to put their men to any trouble and because of their natural tendency for concealment out of womanly shyness. It is needless mentioning how so many families' peace and happiness has been doomed as a result of this sort of concealment.

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It is written in our scripture that 'the mistress and the home are synonymous.' Yet the women of our country are now-a-days totally indifferent to their health.

Therefore, for the welfare of the society and the coming generations. it should be the first and foremost duty of women to look after the betterment of their health as they are advancing in various aspects of life and they should possess some rudimentary knowledge of health. Until the advent of youth the boys and girls may observe the same principles of health ; but as soon as the girls attain puberty the rules of their health and hygiene are a bit different from those of the boys.

The essential principles of health for the boys are regular diet, exercise etc. The girls should, over and above these rules, regulate the menses ; that is to say, they ought to take special care to see that menstrual discharges are regular. At the root of all the diseases of women there is some sort of menstrual irregularities. Anyway, our object is to say something as to how women can be saved from the hand of consumption. So putting off the discussion regarding the relationship of menstrual irregularities with other diseases, let us now turn our attention to Phthisis alone.

It is an invaluable gift of the Creator that the girls menstruate. God has planted in it, through the health of women, the seed of the future creation. The woman, who neglects this gift of the Almighty and stops the flow by artificial means, ruins her health, and does a great harm to the nation as well.

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Irregularities in menstruation are due to excessive mental strain with the least physical labour and want of proper health. Some women have immoderate menstrual discharges and some no discharge at all and some women again menstruate by small quantities for some consecutive days. If this continues to happen far a long time, Phthisis is sure to come; out of this waste arises phthisis. The western education in this country is against the nature of our nervous system; especially the modern school or college education is not at all suitable for the women of our climate.

In ancient times the girls and boys of this country used to stay in the "Asram" during their student life and classes were held in free air which was favourable to their nature. But now the practice of our girls and boys is that as soon as it is 9 o'clock in the morning, they somehow swallow hot food and the next moment a glass of cold water and then start hurriedly for the college. In this tropical country they are kept confined from half-past-ten till five o'clock in the evening in the class-rooms with insufficient light and air. This is very harmful to them. Though the boys can somehow manage to bear this, it is tremendously injurious to the health of the girls.

Confinement in the class-rooms and excessive study bring pressure on the nervous system of the girls and so it tells upon their mental faculties. Consequently, there are, in most cases, irregularities in the menses. As a result of too much anxiety for study some girls do not have menstruation at all and some suffer from immoderate flow. Bloodlessness (anæmia) comes out of excessive discharge and thereafter Phthisis makes its

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appearance Therefore, if the girls and their guardians take preventive measures in time, there can be no cause of fear for consumption.

The women, who do not menstruate even after puberty, should drink sufficient milk. Fish and meat can also be taken as far as digestible; but the meat of flesh-eating animals is not good. Although fish is not forbidden for the Bengalees, it is better not to take it It is advisable to take pure (Gawa) Ghee and blood-increasing fruits such as apples, grapes etc. After a few days' use of these things, the girls are sure to discharge the menses.

Those, who discharge too much during the time of menstruation, should first of all try to stop this extra flow. If this cannot be stopped, there is a great likelihood of Phthisis making its appearance owing to excessive waste of blood. Ayurvedia 'Sahasra Putita' or "Shata Putita Lauha" (powdered iron burnt for thousand or hundred times) is an excellent medicine to stop the excessive flow. Wonderful results will be noticed after this medicine has been applied three or four times a day from one grain to four grains a dose.

A glass of cold water should be drunk every morning as long as this over-flow in not stopped. Domestic peace and happiness can be enjoyed, should the girls take voluntary care of their health in this way. The carelessness of men and ignorance of women regarding health and hygiene is mainly responsible for the prevalence of Phthisis now-a-days in the families of Bengal.

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DISEASES OF WOMEN

Upavishtaka Gsarbha (उपविष्टक गर्भ)

(Arrested growth of the foetus).

BY

DR. VINAYAKARAO BAPAT AYURVEDAVIDWAN

SAGARSHIMOGA

We shall in this chapter describe the malnutrition or arrested growth of the foetus in the uterus.

If a pregnant woman indulges in hot, pungent and stimulating foods and habits and if menstruation or any other kind of blood discharge from the vagina occurs in a pregnant lady, then the foetus, which is as old as four months, remains stagnant or inactive in the uterus. This is not delivered in time, but continues to remain in the uterus for a considerably long period after full time. This is called by some as **उपविष्टक गर्भ** । *Charaka.*

In this disease the foetus is vitiated by the increased vata and this vata plays an important part in the arrested growth and so it is also called **वातशुष्क गर्भ** ।

Nagodara—**नागोदर**—Observing fast and other strict religious restrictions while pregnant and not eating ghee or any other oily substitute increase the vata and this vata affects the foetus and retards its growth. The foetus thus vitiated by vata remains in the uterus for more than ten months. In this the heart beat is increased.....*Charaka.*

If the sperm and the ova are vitiated by vata during coitus or at any other time then the **जीवात्मा** does not enter the then formed **गर्भपिंड** or fertilised ova. In this type, the foetus has no

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life. The abdomen of the woman developes in size just like as it does in a pregnant lady. But many times, the enlarged abdomen decreases in size of its own accord. This disease is attributed to the evil effects of नैगमेय demenon (ग्रह) and the disease is named—नागोदर Nagodara.....*Susruta.*

The symptoms of Upavishtaka and Nagodara written above according to the Charaka school of thought appears to be the one and the same. In both these diseases the vitiated vayu arrests the growth of the foetus. But according to Susruta's description of Nagodara, it appears that these two diseases are separate. In Upavishtaka the foetus is alive. Only its growth is arrested due to vata (or probably malnutrition). This woman delivers a few months after the natural period. (This disease is also callled वातशुष्क . But Nagodara is not like this. The woman may develope signs of pregnancy in the first few months. But later, these symptoms vanish and now there is no foetus in the uterus Some opine that the foetus has been absorved by the evil effects of नैगामेय demon. It may also be possible that the foetus in the early months (2nd or 3rd) has come out along with menstruation (abortion) and this might have been unnoticed by the mother. In this case the so called pregnant lady does not deliver even after any length of time unless she conceives again.

TREATMENT

In cases of malnutrition of the foetus, the patient should be treated with the milk prepared of बृंहणीय (Nutritive group) drugs and she may be given mutton soup. मांसरस . यो० र०

In Upavishtaka, a ghee prepared out of the drugs which have

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the properties of earth, (पार्थिव) which are nutritive, the sweet group and the vatahara group may be administered. In Nagodara, फलघृत, अशोक घृत and similar other medicines described in योनिरोग are beneficial. All the medicines, food, drinks etc. used in this time should be such as to assist the growth of the foetus. The woman may drink milk prepared of nutrient drugs along with ghee whenever she is hungry. Sitting in an easy posture over soft furniture (couch) having regular oil bath and hearing encouraging and sweet words are all beneficial..... Charaka.

In Vata Shuska Grarbha, milk prepared out of Liquorice root and fruit of Gmelina Arborea (शिबनी) is very beneficial. भै० र०

Method of preparing medicated milk.

Take off 3 Tolas of the required drugs, pound it well and add to it 8 times of milk and 32 times of water. Boil it well till the milk remains. Filter the decoction. Now the milk is ready for administration. शा० सं०

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BATA BYADHI

BY

KAVIRAJ M. K. MUKHERJEE, CALCUTTA

With the progress of Ayurveda towards its rehabilitation in its pristine position of glory and greatness, the attention of our Anglo-phil partiotic compatriots is being increasingly attracted to this noble Science of deep and surpassing perfection. The occidental scholars of oriental culture and indology, as also the western scientists and medical savants searching after truth and light have also helped in the matter. Historical evidences have irrefragably and conclusively proved India to be the original 'Land of light' from where medical knowledge has flown to the other civilized countries of the world. But to understand Ayurved, its **त्रिदोष तत्त्व** constituting its fundamental and essential basis has to be thoroughly comprehended. A mere scientist or a savant without sufficient grounding in Indian philosophy having a vital part to play in the development of the metaphysical and spiritual science of a transcendental kind, that Ayurved pre-eminently is, is manifestly ill qualified to appraise and appreciate this abstruse science. So when **वात, पित्त** and **कफ** are sought to be interpreted and understood under the simple English equivalents of the highly significant terms, it is not surprising that the superficial students must find themselves benighted in the wilderness (in the absence of proper and indispensable guidance) in their quest of knowledge, however sincere. Oftner than not, are altogether missed the important physiological phenomena involved in the age old **त्रिदोष** theory of Ayurveda dating from the dim distant days of the Vedas.

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Of the three principles of **वात, पित्त** and **कफ**, the first mentioned is in the leading role affecting and controlling its dependent allies.

"पित्तं पंगु कफ पंगु पंगवो मलधातवः ।
वायुना यत्र नीयन्ते तत्र वर्षन्ति मेघवत् ॥

It is almost impossible to find a suitable English synonym for this all powerful "Vayu". Vivekananda, the great Hindu scholar and monk, expressed it as vital force. In the **वातव्याधि अधिकार** of the Ayurvedic pathology are catalogued the diseases with details, which may be characterised as nervous diseases. It would be in consonance with the Sastra establishing the supremacy of Vata to understand Vayu as vital energy. A complete immunity from ills of the flesh and the mind, robust efficiency and sure longevity are ensured by Vayu remaining in a state of equanimity. Conception of healthy position of the system according to Ayurved is but the calm equipoise of the trio of **वायु पित्त** and **कफ**. It is something like a balance of forces operating upon a body as determining factors. So, we have

अव्याहतगतिर्यस्य स्वानस्थः प्रकृतिस्थितः ।
वायुःस्यात् सोऽधिकं जीवेद्वात रोग समागतं ॥

Length of life extending over a hundred years is really covetable, the general maximum longevity being but six score years for human beings according to the Hindu astronomer Barahamihira.

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Functions of Vayu in the natural and accentuated states in the system have been generally likened to the outside **वायु** or wind of the physical world in corresponding conditions. From this comparison may be inferred the difficult nature of the most of the bad diseases of which Vayu is the sole causative factor. In other diseases, in which the twain of **पित्त** and **कफ** are in partnership with **वायु** in the matter of predisposition or causation, Vayu is conditioned in the manifestation of its own unbriddled mettle.

So, praticular diseases in the **वातव्याधि अधिकार** have practically been styled as rich men's diseases, cure of which is of doubtful accomplisment even in long-drawn trials.

हनुस्तम्भार्दितात्क्षेप पक्षाघातापतानकाः ।
कालेन महताध्यानां यत्नात् सिध्यन्ति वा न वा ॥

All Ayurvedic physicians will bear out this by their personal experience in the field of practice. So, it may be realised what a salutary and dangerous 'vital energy' Vayu is. I am presenting below in illustration an interesting and difficult case of **वातव्याधि**, namely, **गृध्रसी** alias Sciatica of the western medicinal science.

The patient was a borderer on the beginning of his fourth decade of life and all along a service man, required but to undergo moderate physical labours. But he was a glutton and epicure eater, relishing and indulging in high seasoned dainties, such as egg, fish, meat etc., which are disagreeable to and difficult of digestion in the tropics. By this process of **समपूरणः** the fellow fattened and fattened and artificial plumpness was taken for the

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healthy and happy results of good living of a man in prosperity. The nature of his work was almost sedentary and love of *dolce far nienti* he had come to like and had got used to. He was also given up to sexual excesses of conjugal life. So, **निदान** and **सम्प्राप्ति** are easily understood in this case.

The disease grew and grew in strength and when placed under my treatment, it was developed with all its wealth of manifestations. One side from the waist downwards was badly affected and severe biting pains brought on disturbed sleep-less nights. The fellow could but limp with great difficulty with the help of a strong crutch and propped by assistants. In this position he hnd to be in service which was threatened with termination. He was bent on the affected side and could hardly balance himself in an erect position even with sufficient aids.

For this obviously difficult and apparently incurable case, practically only one well thought out prescription was tried with suitable changes and modifications. They are released below for the profession and the public.

The following prescription was advised to begin with :—

1. **वृ: वातगजांकुश** with **रस** of **रास्नामूल** and **सैन्धव लवण**

2. **रास्ना सप्तक कषाय**

3. **रसराज रस** with **रस** of **बला** and **मधु**

4. **सप्तप्रस्थ महामाष तैल** to be rubbed from the waist downwards over the affected leg.

5. **माष सैन्धव स्वेद**

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After two weeks, this prescription was strengthened in the light of the experiences obtained :

1. **छागलाद्य घृत** one teaspoonful with tepid milk

2. **रास्नादशमूल पाचन** with **एड़ण्ड तेल प्रलेप**

3. **वैश्वानर चूर्ण** and **वज्रक्षार** with warm water after noonday meal.

4. **रसराज रस** with **एड़ण्डमूलरस** and **सैन्धव लवन**

5. **वातगजांकुश** and **योगराज गुग्गुलु** with **क्वाथ** of **निदिग्धिका** and **शेफाली** leaves

6. **अग्नितुण्डी** with warm water at bed time

7. **त्रिशनौप्रसारिनीतैल** to be rubbed over the affected limb

8. **गोमय स्वेद** and **वराहमांस स्वेद** respectively in the morning and evening.

This prescription was conceived with an eye to clearance of bowels, good digestion, relief of pains etc.

The patient felt much relieved and to expedite results the final prescription was given as below :

1. **अश्वगन्धाघृत** with tepid milk

2. **योगराज गुग्गुलु** and **वृ: वातगजांकुश** with **रास्ना दशमूल क्वाथ** and **एड़ण्डतल**

3. **रसराज रस** with **एड़ण्डमूल रस** and **सैन्धव लवन**

4. **वातनाशन** (ingredients :— **रस सिन्दुर, मिठा, कुचिला, अहिफेन**)with the **क्वाथ** of **शेफाली** and **निदिग्धिका** leaves

5 **महामाष तैल** mixed with **मज्जस्नेह** for rubbing

6 **शाल्वन स्वेद**

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Notes : घृत was designed with the additional purpose of securing शुक्र स्थैर्य। वातनाशन successfully relieved pains and ensured undisturbed nights. The results of शाल्वन स्वेद proved simply marvellous.

According to assurance, the patient was to expect result after a trial for the minimum preiod of three months. When the prescription had been designed, my colleague and assistant remarked that nothing else remained for being resorted to in the event of its failure to yield the desired results. But I, with my unwavering confidence in the efficacy of the guidance of the Sastra, asked him to wait and watch. In fact, the length and the complications of the prescription were frightening. As moffusil patient had to be dealt with by correspondence, the simple शाल्वन स्वेद required quite a volume and a complete piece of a small literature as it were, for necessary explanation to a lay person of the process of preparation and application. I must praise the patience and punctiliousness of the subject in faithfully carrying out all my medical instructions and injunctions into effect. Undismayed by all the laborious, expensive and bothersome processes advised, he grudged nothing to give a fair trial to his physician's strict mandates. This fastidious allegiance was not a little responsible for the successful treatment. My original propostion was for continuance of the treatment for one whole year, of course with modification and reduction of the remedies after progressive abatement of the acute stage. This was specially advised, as his case had the back-ground of a paternal history, his father having been seized with paralysis more than once. To eradicate कुलज विकार (Hereditary Disease) such large drafts on the subject's patience and purse are a necessity. Besides, it was a वात विकार।

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Now-a-days modern science too is devising various sorts of novel treatment to control and cure paralysis and such other diseases. From my experience I can tell partial cures are only found to result from electric and other treatments, which have to be supplemented by Ayurvedic remedies afterwards for complete and radical recovery. If, instead of intensifying such cases by neglect or faulty and uncertain treatments, they are betimes submitted to Ayurvedic therapy, their rapid and perfect cure might be expected with much less trouble. In the case under discussion, allopathy, which has rightly or wrongly captured the imagination of the people in the country, had its usual precedence.

A physician of repute of a second class city had applied a large number of injections, the results of which were experienced only in the worsening of the case.

Patience ultimately failed my patient. After his restoration to the powers of normal gait and locomotion and subsidence of all annoying symptoms, he had not the wisdom of obeying my instrcutions for continuance of the treatment to preclude the possibility of a recurrence, inspite of his oft-expressed and heartf-elt gratitude to his sucessful physician, who has brought back the effciency and enjoyments of his life. I have misgivings in my mind. He might experience a recrudescence of his deadening malady, though he has been maintaining a status quo of his normal healthy condition these three years without break after his recovery.

—:o:—

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News and Notes.

Resolutions passed at the Nikhil Varatiya Vaidya Mahasammelan, Calcutta.

1. This Conference expresses its profound sense of loss at the death of Kaviraj Lakshmiram Swami of Jaypur and offers its sincere condolences to the members of the bereaved family and also resolves that a copy of the resolution be sent to the members of the deceased's family.

2. This Mahasammelan respectfully requests the Minister-in-charge of the Bengal Government in the name of humanity and on behalf of the whole of the Vaidya Community of India to release the political prisoners of Bengal, who are at present on hunger-strike and have almost reached the point of death.

3. The Conference congratulates the Congress Governments of Bombay, U. P. and other provinces upon their decision to help the cause of Ayurveda by sanctioning grants to Ayurvedic dispensaries and institutions of their respective provinces.

4. This Conference reminds the convenors of the next tenth session of the Oriental Conference to be held at Hyderabad under the auspices of the Osmania University, that the ninth session of the above Conference, held at Trivendrum, alloted a special section for Ayurveda and that it is in keeping with this precedent that such an independent section for Ayurveda be perpetuated as the part and parcel of the Oriental Conference and requests that the omission may be rectified.

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5. This Sammelan protests against the omission in the schedule of the U. P. Government of the names of the Ayurvedic Institutions of Bengal and requests the Authorities thereof to include Bengal's Institutions in their above schedule.

6. This Conference registers its condemnation of the proposed Ayurvedic Bill of C. P. and Berar providing for compulsory registration of Vaidyas, which must adversely affect the interests of the Ayurvedic Community in the present position of the country.

7. This Conference deeply deplores the non-representation in the Health Sub-Committee of the Congress National Planning Committee of National Medicine, which concerns the problems of Public Health and Medical relief of the nation, and urges the inclusion of Ayurvedic experts in the said Sub-Committee.

8. This Conference enters its emphatic protests against the Ayurvedic Bill of the U. P. Government legislating in favour of compulsory registration to the detriment of Ayurvedic relief of the Province.

9. This Conference urges upon the Universities of British India and Indian States to institute independent Faculties of Ayurveda.

10. This Conference proposes that the Government of every Province of India should open at least four Ayurvedic charitable dispensaries in every District.

11. This Conference requests the Authorities of District Boards and Municipalities of India to open at least four Ayurvedic charitable dispensaries in their jurisdictions for the relief of the suffering poor people.

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12. This Conference forewarns the Government of Bombay against their initiation of some provisions in their Prohibition Scheme unjustly including Asavas and Aristas in the category of spirituous preparations

13. This Conference urges upon the authorities of all the Ayurvedic institutions of India to focuss their attention upon preserving the genuineness and individuality of Ayurveda, and requests the Provincial Governments to make handsome grants for establishing research institutes for all the Eight Branches of Ayurveda, so that this great science might reestablish its past glorious position by progreseive research and scientific teaching.

14. This Conference requests the State Faculty of Ayurved of Bengal to modify the Syllabus introduced by it, in a way to be in keeping with the characteristic purity of Ayurveda

15. This Conference thanks the Government of H. H. The Maharaja of Travancore for making possible the resuscitation of Ayurvedic Compound Tinctures with kind permission and liberal concessions for a Factory for manufacture of Ayurvedic Arkas on Sastric principles.

16. This Conference offers its respectful thanks to Ayurveda Mahodadhi N. S. Paranjpe of Poona, Vishagratna A. Lakshmipathi of Madras, Ayurvedacharyya Siva Sarma of Lahore, and Kaviraj M. K. Mukherjea of Calcutta, for their successful campaign against the Prohibition measure of the Madras Government regarding Asavas and Aristas.

——:1:——

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Will the public have confidence in tne Ayurveda Compound and Tinctures ?

This question can be answered by the fact that the Government have taken pains to go fully into the question of preparing the Tinctures and their possibilities of therapeutic value. Further, one of the important conditions on which the license is issued is that (1) The Factory will be in charge of an Excise Officer not below the rank of an Excise Sub-Inspector, (2) The Tinctures prepared will be approved by the Director of Ayurveda of the Travancore Government and certi ed by him before being allowed to be put on the market Therefore, this is enough guarantee that the Tinctures prepared will be appreciated by the public.

DO THE AYURVEDISTS IN GENERAL IN INDIA SUPPORT THE SCHEME

Apart from four authorities, viz: Dr. M. R. Samey, Kaviraj M. K. Mukherjee, Ayurveda Shastri, The Director of Ayurveda and the Principal of Ayurveda College, Trivandrum, we have hundreds and thousands of Ayurvedist practitioners who support the scheme. Some of the names are :—

Kaviraj Dhirendra Nath Ray, M. Sc, Kaviraj Vijaykali Bhattacharya, M. A., Dr. K. S. Mhaskar, M.A., M.D., D.P.H., Rajavaidya Jivaram Kalidas Sastri, Prof. D. Rangacharyulu, Ayurved Mahopadhyaya Dr. G. K. Moorthi, B. A., Pundit D. A. Halasikar, Pundit K. Narasimha Sastri Kaviratna, Mudgal Bhimasenacharya Bhishagaratna, & c.,

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Besides the above, great scientists and learned men like the well-known Dr. S. S. Nehru, M A., I. C. S, Commissioner of Revenue, Lucknow, U. P., B. A, B. Sc. (Allahabad); M. A. (Cantab), Ph. D. (Heildeberg), L. C. D. (Paris), L. L. D. (Brussels), Dr. P. D. Kapur M. A., B. Sc., M. B. Ch. B. (Glasgow), Prof. Hofrat, Dr. Maxmilian Rakette, (Germany) are greatly interested in Ayurvedic Compound Tinctures. Dr. Nehru has promised his co-operation in making our Tinctures more potent by "Sparking"—an electroculture method, on which he is an authority.

The testimonials for the above with hundreds of others can be inspected by any one interested at our Offices We have also supporters in Europe from the Allopathic practitioners and experts of high distinction, who are greatly interested in Ayurvedic Compound Tinctures and from what we know, our Tinctures will have a ready sale in all parts of the world, when we have sufficiently progressed to devote time for the foreign markets.

METHOD OF MANUFACTURE. The base for preparing all kinds of Ayurvedic Compound Tinctures is Coconut Toddy, which has great vitamin content. Formulæ from ancient prescripts from books such as "ARKAPRAKASH", "RAVANA TRANTRA" and also modern formulæ gained on experience by present-day Ayurvedists will be selected and by means of modern machinery and utensils, the Ayurveda Compound Tinctures will be manufactured on a mass-production scale. Fresh herbs available in plenty in Travancore and other parts of India will be collected and our Tinctures will be prepared under expert western methods and standardized.

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The Ayurvedic Compound Tinctures have the same keeping qualities of Allopathic Tinctures and would keep good without fear of any deterioration for an indefinite period. Therefore, there is absolutely no risk of any part of our stock of medicines being wasted by having to be thrown away at any time.

M. R. Samey

Seagon

Vishagratna A. Lakhmipathi came here for three days after presiding over the Special Conference of the Vaids and Hakims of Bombay. His visit was in connection with incorporation of a study of local herbs and Arogya Sutras in the Wardha type of schools. His book on the subject has been adopted as a Text-Book and Hindi and Urdu counterparts of it are in the press. It has been arranged that he should deliver ten lectures to the teachers under training in each province and he is to begin his first series at Wardha on the 25th September, 39. From there he is scheduled to go to Behar and Orissa. He might pay a flying visit to Bengal as well.

The Tenth Dravida Vaidya Sammelan, Madura.

Address by

BHISHAGRATNA A. LAKSHMI PATI B.A., M.B., C.M.

The advent of Provincial Autonomy in most of the Provinces in India is sure to make the voices of the people felt in all departments of administration. The dark days, under which our Sciences suffered for centuries, have gone. If evidence is wanted, the thrilling speech of the lady Minister in the United

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Provinces, is enough to prophesy in the way that I have done. In our Provinces, the Central Board of Indian Medicine with an elected majority of Vaidyas will begin to commence its operations from December of this year. The ignoble Board, which was established to sing to the tune of the bureaucracy, would then be burried ten fathoms deep. I hope that the Central Board of Indian Medicine, constituted as it is on broad electoral basis, will reflect fully the views and interests of Vaidyas in this Province. I also hope and trust that the National Government, which stands fundamentally for the development of democracy in India, would give due weight to the decisions arrived at by this board and that this Board of Indian Medicine, representing 40,000 Vadiyas would wield a great influence and would one day deserve the honour and status of "Medical Councils" in other countries.

The questions that face us to-day are of two kinds.

One is that which relates to the acquisition of more knowledge so as to raise the standard of the Indian Physician to that of other recognized physicians all over the world. This minimum standard of medical education should be fixed by the Central Board and we should strive our best to maintain it.

Secondly, the organization of the medical prefession into one unit and the extention of facilities of service to humanity must be our serious concern. To the Ayurvedic Physician, Government service, as it now means, had never any fascination. If he served the King of the officials of the State, he dit it not for financial gain but for the honour attached to it.

A physician expert in his own sciences and not ignorant of the principles of other sciences is respected by the king and his equals and he shines like the flag on the battlefield.

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In the chapter on army equipment, Susruta describes the camp of the Physician as the one next to the King's, that the physician was an expert in both departments of knowledge, namely surgical and medical, including toxicology. No one, who has read the descriptions of abdominal operations performed by Susruta, can say that Surgery was not a favourite subject with Indian Physicians.

A Physician should not only be an expert in his own Science, but he should also be familiar with all the contemporary movements in the Country. The Indian Physician is given even to-day an influential person, commanding great respect in Society. In this Presidency alone, we are over 40,000 in number. All of us should take a lively interest in the political policy and in shaping the destiny of our country. Because we ask the people to patronise us on the ground of our Science being National, every one of you should encourage Swadesi. You should all wear Khadder and should be four-anna members of the Congress and you should see that your influence is felt through the D. C. C. and the P. C. C. It will then be easier for the Central Board of Indian Medicine to have its plans carried out through the Government.

The constitution of the Central Board of Indian Medicine was recently published. The Board consists of 15 members, of whom 5 will be nominated by the Government. The remaining 10 members are to be elected by us. We cannot ask for more at present. The powers of Central Board should grow not by rules and G. O. s.. but by its own innate strength and by conventions to be established in course of time. It should be truly representative of the Vaidyas and should have the full backing of all those, who constitute the electorate. We are not entering the Board, because

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we are enamoured of power. We shall not stay there a minute longer, unless we hold an honourable place. The electorate must be prepared to re-elect the same persons, if they choose to resign on any account.

Granted that we have perfeet Union and close Co-operation, the Board can work wonders. We do not require any money from the Government. Our work is sacred. Our institutions are like Temples. People have trust in us and respect us and we can show a worthy record. Money will flow in, as we require. The money, that is now available for charities, may easily be diverted to our cause. In fact, the Temples and all places of pilgrimage are, in a way, medical Institutions. If the modern Hospitals of the Western type cured bodily diseases, these places of pilgrimage are intended for treatment of the mind. Mental diseases do not necessarily mean insanity only. According to Ayurveda, anger, greed, pride and haughtiness are as much diseases of man, responsible for symptoms such as excitement, delirium and restlessness, like any serious fever. And in the treatment of these diseases, we can recommend no other treatment than visits to the places of pilgrimage, which have been so beautifully situated in picturesque places of salubrious climate, endowed with crystal springs and enchanting water falls. The work, that the Central Board of Indian Medicine can do, is enormous and we are laying the foundation for it. I have hitherto asked you not to have anything to do with this Board and not to stand before a Deputy Tahsildar for recognition of your merit as a Physician, because the Board was all-ālong unfit for our association and the Officer is unfit to test your merit. But with the advent of the Congress, which stands for its very existence upon your own free will and strength, I have asked you to register yourself and I also decided,

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on the last day, for registration, to enroll myself in the B-class, so as to be along with the majority of Indian Vaidyas.

According to my view, this Board stands for the protection of all these Vaidays and for the promotion of their interest. If it does not do that, it is better that it does not exist. Hitherto, you were not responsible for whatever acts of ommission and commission of the Board of Indian Medicine. But, when it is constituted on electoral basis. every one of us is responsible for its proper working. Therefore, I once more appeal to you to be united and to give it your full and hearty co-operation. So far, some of you, who are ornaments to the Indian Medical Profession, have stood aloof from this Board. We must find out a method by which you can have an honourable place in the Medical Register.

Inspite of the darkest days in the History of India, Indian Medical Science has survived. Though it was thought to be 'trunkated', it possesses, in its soil, ample powers for making the trunk burst forth into fresh shoots and luxurious branches. It only requires some toiling, nurturing and supplying it with nutritive material. The Gurukula system, which is still alive, should be made to work efficiently. Now that the Government is ours, every Vaidya should be recognised either by examination or by approval of committees appointed for the purpose. As in the times of old, the Raja Vaidyas should easily be distinguishable from Ku-Vaidyas, (quacks) who would always exist.

To be continued.

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Presidential Address

OF

Mr. S. G. Sundaram (Siddha Physician)

on 'Alchemy and early Chemistry'

AT THE ALL—INDIA AYURVEDIC CONFERENCE;

Ashutosh Hall, Calcutta University, Calcutta, August, 1939

It is a well-known fact that India is the birth-place of Religion, Philosophy and Science and that it is still the only "Land of Light" in the world, which will give us the knowledge of the common basis and connecting links of these abstruse subjects.

We, Indians, have a great heritage. India's great legacy from her ancestors is Spirituality or Divine Wisdom, which is the supreme secret of nature, If to-day, there is any sphere in which India can face the world, it is through this The modern world is in great need of this knowledge of the highest science, i. e., "Science of Life" which explains that life is one in all.

Various successful experiments were made on the soil of Indian in the domain of Religion and Science. The Rasavatham (Alchemy or Rare Chemistry) and Kayakalpa treatment of Ayurveda aimed at the ultimate emancipation of the soul, i. e., the deliverence of the soul from successive transmigrations. The Siddhas of old, who had attained Siddhi, had rendered their body immune from diseases, infirmities, old age and death and attained the stage of Divine Life.

To be continued.

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TWO SOVEREIGN AYURVEDIC REMEDIES

ASOKARISTA

(Liquid Extract of Ashoka, etc.)

This wonderful *Arista* containing the active principles of *Ashoka* bark and other powerful drugs is the wellknown remedy in all cases of female diseases, such as painful menstruation, excessive flow of blood, sterility, deficient growth in females, late appearance of the menopause and such other concomittant symptoms, commonly known as "female ills." It is a very reliable tonic for administation to the ladies after child birth, as it improves appetite and the bowels brings the generative organs to their normal conditions, induces healthy secretion of milk and brightens up the health.

Price 8 oz. bottle Rs. 1/8 : 12 Bottles Rs. 14/-
Postage and Packing extra.

CHANDANASAVA

It is a preparation of *Chandana* or Sandal-wood along with various other drugs useful in urinary complaints. In acute or chronic Gonorrhoea, with its attendant symptoms, such as chordee, gleet, stricture, etc., in all its stages, it can safely and effectively be administered and has a powerful curative virtue. It cools the brain, improves the condition of the vital fluid, *induces refreshing sleep* and is a very ready weapon in the hands of medical men to effectively fight diseases of the urethral canal.

Price : 8 oz. bottle Rs. 1/8 ; 12 Bottles Rs. 14/- .
Postage and packing extra.

To be had of from :—

Bisharad's Ayurvedic Laboratory,

14, PURANCHAND NAHAR AVENUE,

CALCUTTA.

Phone :—1090 Calcutta.

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SNEHA PRALEPA

This antiseptic ointment is prepared according to Ayurveda, and is guaranteed free from *any* poisonous ingredients. Contains only harmless vegetable drugs of the Hindu Pharmacopœa. Has a soothing, exhilarating and curative effect in *acne, pimples, blotches, red spots, itches, sunburns, scorpion sting, pains, sprains, bruises. cuts (immediately stops bleeding), rashes, oriental and other sores, carbuncles, cysts, whitlow, boils, poisonous ulcers (mercurial or otherwise), opened boils, and operation sores of all kinds.*

Bhola Dutt Joshi, Esq., P. W. D., Officer, Muhulla Tilluckpur, Almora (1-4-24) :— "Your *Sneha Pralepa* tried in several skin diseases and wounds acted like a charm. It has lowered down the value of .....the so named English Ointment"

N. K. Dutt, Esq., P. W. D., A. B. Ry., Laksham, Tipperah (19-5-24) :— "*Sneha Pralepa* being a wonderful ointment, I am circulating the same gradual'y amongst my staff."

Shishir Kumar Pramanik, Broker, 44-3, Harrison Road, Calcutta (6-3-23):—I recommend *Sneha Pralepa* with all the emphasis I can command to persons suffering from eczema, however chronic it may be. It is unquestionably a *sovereign remedy for eczema.*'

Price, Re. 1 per phial of 1 oz.; As. 8 per phial of 1/2 oz.
6 phials Rs. 5-8; 12 phials Rs. 10, and Rs. 5. Postage & packing extra.

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OR

EXTRACT OF KALMEGH SOLIDIFIED IN PILL FORM

This is the Principal Ayurvedic Medicine indicated in infantile Cirrhosis of liver as a curative agent of wonderful efficacy. Once or twice a week administered dissolved in mother's milk given to infants prevents liver complaints and keeps the baby healthy. For treatment, a daily, dose of ¼ to a full pill is required till cure

Price: Rs. 5 per box of 50 pills, 100 pills Rs. 10.

BISHARAD'S AYURVEDIC LABORATORY,
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CHYAVAN PRASH

A Tonic Food Far Better than Cod Liver Oil

Use it:

Because :—

1. It is far Superior to Cod Liver Oil in all Sorts of phlegmatic Complaints, acute or Chronic.
2. It is a Specific for Asthma after Pulmonary Tuberculosis.
3. It cures all defects of lungs and purifies blood.
4. It is a natural restorer of cellular metabolisn.
5. It contains harmless herbs discovered in ancient days of Hindu medicine which really act like magic.

A PHYSIOLOGICAL REJUVENATOR OF HEALTH & VIGOUR

Use it :

Also others do Say :—

1. **Dr. Kartar Singh,** Medical Officer, Tarsikka Dispensary, Dt. Amritsar, Punjab, writes:—"I have used your Chyavanprash in two of my early Phthisis cases and the results are simply marvellous."

2. **Mohamed Wallie, Esq.,** Government Health Officer, Ipoh, Federated Malay States, 12th Sept. "I am glad to inform you that the 40 tolas of Chyavanprash received from you in December last was tried on my father with satisfactory results. He was suffering from Asthma of advanced type and after a course of this medicine he could walk well. Previously he had to stop at short distances in a walk of 1 or 2 miles. He speaks very highly of this medicine."

3. **Agency Surgeon, M.B., B.S.** says:—"I can safely assert that in my 12 years' experience I have not come across a drug superior to your *'Chyavanprash'* for treatment of Phthisis. It succeeds like a charm in Early Cases."

4. **Civil Surgeon, U.P.,** says:—"Your *'Chyavanaprash'* is a splendid stuff, particularly efficacious in lung troubles and as a digestive tonic."

Prize Essay, "Indian Medical Record," Special Tuberculosis Number, Dec., 1920, Page 16:—It is a Specific for Asthma and Pulmonary Phthisis.

40 Tolas (80 doses for 80 days) **Rs. 4.**

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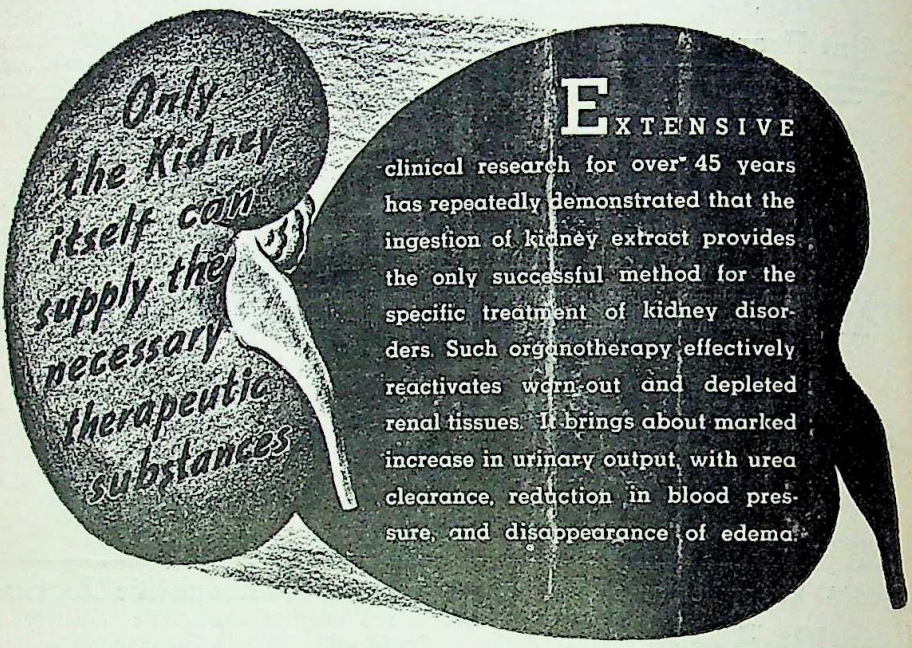

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THE

JOURNAL of AYURVEDA

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THE GOING WORLD

—:o:—

As an humble friend of the Mahamandal, I feel a call of duty at the present moment to release my reflections in the matter of the presidential election, which has been initiated by a fellow brother of our fraternity in Sj. D. L. Khandekar, Vaidya-Sagar, in the August number of the 'Ayurved Sammelan Patrika.' At the outset, I must make it clear that it is not at all to contradict his suggestion that I am penning a few lines. I have a great admiration for my comrade of Lahore. But it does not lie in my mouth to canvass support for my adored friend, Mr. Sarma, the present worthy incumbent of the Presidentship of the Mahamandal, the All-India Body of Ayurveda. He stands on his own merits and hardly needs bolstering up. But the question of questions is what should be the principle or principles of the presidential election. The Ayurvedic world is no more in the old-world static condi-

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tion, when any so-called stalwart, dazzling eyes by wealth, would serve the purpose. Such a one is required to exhibit a semblance of life only for three days of the year and sleep soundly and securely through the rest. Enmeshed as we are in politics, Governmental and otherwise and with evolution of progressive Ayurvedic ideologies, the presidentship should no longer be allowed to be like an easy enjoyable prize, or a purchasable commodity, or a bed of roses. The crown of thorns must be placed on the head of a really competent president whose claim is not by aristocracy of birth or the 'guinea's stamp', but whose title is constituted by culture, intrepidity, record of real service and capacity for making sacrifices. Such an one may be fished out even from among the rank and file too, so that the rule of the proletariat of the Ayurvedic brotherhood may be established to make the Mahamandal a truly Republican State, thus saving it from degeneration into a caucus of a handful leading figures. At the time of writing this, I have before me a manifesto issued by a few Cawnpore friends expressing similar sentiments. The last Bombay Session marked a departure, recognizing the necessity of leadership of young blood, and the principle that 'small years constitute no sin'. Let the ball, that has been set a-rolling, suffer no check. All the provinces are not well organised under the Mahamandal. Nay, some of them may as well be found to be Mahamandal's black spots. In the fair and well-meant deal of a courageous president he must be no respector of persons, expunging undesirable and unworthy elements with the iron hands of a mighty monarch, if the Maha-

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mandal is to be a formidable force in the far-flung Ayurvedic Empire from Kamrup to Cutch and from Colombo to Kashmere.

Let us not be mistaken as enemies of the Mahamandal. We are serious for making this august All-India Body a really democratic institution. To this end, even wholesale changes might be needed in some provisions of its Constitution, along with a necessary drastic purge for elimination of all undesirable elements hampering its progress. In the next issue we propose to publish a Draft Constitution conceived with an eye to build up the Mahamandal from the Village Sabhas, which means real democratic franchise. Willingly or unwillingly, we have to fight foes both inside and outside and we must be grimly bent upon setting our own house in order if we are to achieve triumphs in our trials.

If all we hear is true, the Bombay Vaidyas must have been disillusioned by now. They must have entertained some hopes in waiting upon the Minister of Health of their Presidency in a deputation representing their inconvenient position in regard to the Prohibition operations of the Government, vitally affecting the time-honoured *Asavas* and *Aristas*. We must feel happy if the last ember of hope has died out. The Vaidyas must now realise that their hopes and strength are in themselves. Petitioning

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and prayers are infructuous. Enough of that commodity we have had. It is time for action now. If the direct action against the Government to right this wrong has been suspended for a period of six months by a resolution of the recent Special Session of the Vaidyas and Hakims, it is perhaps to give the Government sufficient opportunity to be wise, as also to prepare the field for a planned crusade. We confidently hope our fraternity in the western Presidency will not shirk the eventuality. Verily, nothing should be expected of Mr. Gilder, who would vaunt that he could scatter the interests of his community to the winds. Our allopathic ministers would also try to westernise all our methods in the name of granting equal facilities to us. Premiers and assistant Ministers are all of the same feather. Full is our cup of misery under our own regime. Sawraj indeed! To crown all, free expression of honest opinions even in technical and innocent matters is being suppressed with the help of so-called nationalist papers blindly supporting the *Swadeshi* Government, if we are informed aright. The article of Mr. D. V. Sandu of the famous D. K. Sandu Bros., dealing with the scientific aspects of Ayurveda's *Asavas* and *Aristas*, which was published in our July number, had first been sent for publication in the 'Bombay Chronicle' and the 'Times of India', which did not give publicity to such an important subject affecting the vital isteterests of Ayurvedic therapy. The conclusion is almost irresistible. An article from the pen of a Bombay chemist analytically treating the subject of *Asavas* and *Aristas*, has been published in the September number of the 'Journal of Ayurved'. We

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would commend both these valuable writings to the serious consideration of the erring obstinate Government as well as all supporters of Ayurved.

In connection with the Bombay Government's adamantine attitude, the Mahamandal President sought an interview with Ballav Bhai Patel, the Jupiter of the Congress High Command, and the Dictator of the Congress Parliamentary Sub-Committee, who has not, as not altogether unexpected, deigned to oblige the former. We of course feel sure that even if Mr. Sarma had been obliged, his mission did not promise much success and all his suavity of speech and persuasive eloquence would have been lost in the desert. It is really tragic if this refusal on the part of Sj, Patel proceeded from a contempt for the cause, which the President of the Ayurvedic Congress wanted to champion and defend. We have worked as fellow fighters in the Southern Presidency to right the same wrong and success became ours with but little manifestation of mettle on the part of the Vaidyas. The same missile has to be levelled at our inimical friends in Bombay as we did elsewhere so effectively, which is but recent history. But it is a disappointment to notice something like the cooing of the dove in the presidential address of the Special Conference of the Vaidyas and Hakims of Bombay. The same president raised his leonine voice in the Gudivada Conference in the Andhra-Desha unmistakably offering the gauntlet to the Government of Madras. Is this difference due to the fact that

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he is not in his own jurisdiction boasting of the fidelity and valour of the Vaidyas in which he could place an implicit confidence. Are the Bombay Vaidyas shilly-shallying as meek, loyal and willy-milly people? It is a tragedy if a half year's reprieve has been granted to the Government by the important resolution of the conference. The lion of man in Lakshmipathiji may not have roared as in Gudivada, anticipating the calculating and hesitant spirit permeating the Ayurvedic atmosphere of the western presidency.

———

The Swaraj rule is proving a tragedy for the country's own medical science. Province after province is seriously after metamorphosing the Ayurvedists into qualified medical practitioners after the western pattern, altogether ignoring the realities of the land where our lot is cast. Compulsion has been the watchword characterising the attitude of our people's Governments in this respect even in this democratic age. We would have otherwise been able to praise the U. P. Government for all the benefits they had a conception of in legislating in matters Ayurvedic. There is a drop of consolation that the objections of the Vaidyas are a waiting consideration by the Authorities before the award of the final assent. The C. P. Government have on its anvil a Bill for Ayurved. We make no doubt that they, too, will go in for registration under penalty. It is an irony of fate that the arbiters of our destiny lose all the grace of their actions by insisting on one or two provisions in a scheme—provisions intro-

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duced without proper reference to those whose interests are concerned, and with overweening arrogance and pig-headed obstinacy.

Let us not be misunderstood as praising the non-Congress and reactionary provinces. The enthusiastic overlords of the Bengal Board of Ayurveda had their wild imaginings. But their castles in the air have not only not materialised, on the contrary they are now ruing the consequences of their actions. Some of these stalwarts owning colleges are sadly disappointed in not finding their institutions overflooded with the increased influx of students, who are not misfits as before. Under the new dispensation, costly paraphernalia are being imperiously demanded as a compulsory requisite for the granting of affiliation to these colleges and the tragedy is all this is mainly for the study of western subjects and by an all-lay Sub-Committee of inspectors chosen from amongst the members of a Board boasting of a preponderance of Kavirajes by the very constitution. Even the majority of the Kaviraj elements, composing the Board, cannot prevent it. For, there is no cohesion and solidarity in regard to ideas and principles among them. The conflict, though not active, there is between the Anglophil and the Indophobe in the Board. But the orthodox elements do not combine to fight for a principle and ideal. and offer a stout resistance, and we may also be pardoned for enter-

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taining a suspicion that it is playing the second fiddle due to disunity and weakness. An organised opposition, based on honest intentions, always carries with it the weight and effect of a strong moral pressure, no matter however little is their numerical strength. At times even the minority is a formidable force. The anglicised elements could make no concessions to the other ones and wanted to carry the day and hoist the banner of westernism. The Nemesis has not been long in coming. This should serve as an object lesson and eye-opener. The curriculum which is responsible for troubled nights for some, whose interests are at stake, was not bad in the conception of its comprehensive scheme. But the fly in the ointment is in the folly of beginning at the wrong end. Are we to study Ayurved, or something adulterated and spurious in its name? Even these colleges, which followed our indicated path, are being forced, for the sake of affiliation, to metamorphose themselves, let us say, beyond recognition. The counsel of wisdom is in giving a thorough grounding in Ayurved first without an admixture, to inspire respect for, and confidence in the science, and then beat about, if need be, for as much dose of extraneous knowledge with which there is no real quarrel, as one might feel sated with It is high time that our obstinate stalwarts realised this salutary and assential principle so that the science might safely progress in a give-and take manner which is also the object of the other School, If we are to be united for common good discarding our silliness of disunity and depth of degradation, they should need the sane views of the steady section without allowing the grass to grow under the feet. To end

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all troubles, let us, for Heaven's sake, take the grim vow of striving for the highest recognition of our holy heritage of the 'Science of Life' under a varsity Faculty.

The clouds of war had long been overhanging. The little sample of it that has greeted our eyes even during the short period from its outbreak fills our minds with ominous forebodings. Days were when the Vaidyas had a distinct function in such crises. ते हिनों दिबसाः गताः। Still we proudly remember the days of the *Ramayana* and the *Mahabharata* when Susena became a celebrity for war-service, and army surgeons (समर वैद्य) yielded glorious services. Susruta has made mention of विषधूम (Poisonous Gas) and pollution of air and water by the enemy. It is an extravagant hope for us in these days to revive the noble past. But if there is a world conflagration extending on the Asiatic and Indian soil (God forbid it) even the Vaidyas might have a chance to participate in the war in their special capacity. Let us hope there would be no lack of enthusiasm and foresight on their part to get ready for such a happy eventuality of grand Ayurvedic recognition. In lesser fields of public service, the Vaidyas have amply proved their fitness to undertake both medical and surgical responsibilities. They have not neglected the demands of occasions caused by famines, floods, earth-quakes and epidemics which are the unfailing constant guests of our Heaven-forsaken land. To make the most of the present situation, the Vaidyas may at

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least form medical units for serving the wounded and sick from possible Air-Raid scourges, the scare of which has largely taken possession of the popular minds.

Now that the Registration of the 'Ayurvedic compound Tinctures, Ltd. has been a *fait accompli*, a grand opportunity has been opened before the Vaidya world. The permit for the commencement of work will be granted as soon as 1,500 shares of the authorised capital of three lacs have been subscribed. We hope the Ayurvedic-minded India, as also those, who sincerely desire the country's industrial welfare, would liberally unloosen their purse-strings to support the noble venture. The outbreak of war with the threat of inflation of prices of foreign drugs promises a bright future for the Ayurvedic Tinctures. The Government of Travancore has provided for strict State control of the workings of the Company, which guarantees the genuineness of its products and success of the scheme. The Vaidyas should specially realise the implications of large-scale production as a means of revival of Ayurvedic medicine, trade and commerce. Besides, the noble enterprise opens wide vistas of resuscitation of the long-lost branch of Ayurveda's *Arka-Chikitsa*, which has many most beneficial advantages over the ordinary treatment.

M. K. M.

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ORIGINAL ARTICLES

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Dr. RAJAN AND INDIAN MEDICINE

By

Ayurveda Vidwan

VINAYAKA RAO BAPAT, L. A. M. S.

Malnad Ayurvedic Pharmacy, Sagar-Shimoga.

The attention of the public was drawn by Dr. A. Laxmipathi of Madras, in one of the issues of the Journal of Ayurveda, towards the reply of Dr. Rajan, the Honourable Minister for Health with the Government of Madras, when a deputation of Ayurvedic physicians waited upon him. It was published that the Honourable Minister opined that the general public are not in favour of the Indian Medicine (and that he is justified in not encouraging the Indian Medicine even against the Congress creed as passed by the working committee held at Wardha) and that he has statistics to prove his statement.

In this respect we have to remark with regret that the above statement should not have come out from a responsible person of the status of the Honourable Minister for Health. In the first place we doubt the correctness of the statistics collected by Dr. Rajan. (We do not mean that it is entirely false, but we think that the figures have not been collected with proper care.) The public are already aware that even after the Govt. support towards the allopathic medicine from a sufficiently long period, the majority of villagers (India is full of villages) and even of towns and cities, to some extent, prefer to get themselves treated by the village Pandit or Hakim.

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The Honourable Minister should remember that every village in India is occupied by at least one or two Pandits or Hakims and, added to this, there are at least an equal number (in some places two to four times) of grand old mothers who carry on the treatment of certain diseases succesfully. The patients usually exhaust all such treatments before they go to a doctor. A large number of cases treated by the above physicians does not come to the notice of doctors. This fact should be taken into account while collecting the statistics. The number of physicians (above named) in each village, the number of grand old mothers carrying on the treatment and number of cases treated by them—each and all should be collected. Along with it the number of patients treated by all the allopathic doctors should also be collected and both these figures should be compared. The statement of the Honourable minister cannot be justified if his statistics does not contain the figures mentioned above. We humbly request the Honourable minister to publish his statistics in detail with reference to all the Talukes in the presidency, so that the correctness of it may be verified. (At the same time we request Dr. A. Laxmipathi also to collect the statistics separately on behalf of the Ayurveda Prachara Sabha and to publish it, after the Government figures come into light.) If Dr. Rajan has not collected all the above said figures (which we think he has not), he should then as an honest satetesman and a true congressite withdraw his statement and he should in future discontinue to make such statements.

Since Dr. Rajan is more a surgeon than a physician (as we understand), we opine that his statistics are one sided. It is undoubtedly true that the majority of the public are in favour of the Allopathic treatment *only with regard to surgical cases.* If the sttistics of the Honourable Minister is restricted to Surgical cases only, then we have to meekly accept it to be correct. But this cannot be counted to support the statement of the Honourable Minister.

If the statement of the Honourable minister is based on the above said statistics of surgical cases only, we have to make it clear that the defect or the mistake lies with the *Government* in power from the last so many years, for not encouraging the Indian Medical Science, but not in the public. The doctor may be proud of th development of Surgery in the Allopathic Sciene. (This

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development cannot be denied.) But he will have to remember that Ayurveda will not lag behind if proper encouragement and support (in the true sense) is given by the Government. It is unnecessary to prove the superiority or at least the equality of Ayurveda, to any other Medical Science of the world, as it is already established and it shows the ignorance of the Honourable Minister if he is not aware of this. The very fact that Ayurveda has survived even many years of continued repression proves the truth and efficacy of the Science. Ayurveda can do a good deal in certain Surgical cases even now when sufficient scope is not given for its development. The pity is that such prescriptions are scattered and remain hidden with many Ayurvedic physicians. By proper encouragement and support (in the real sense) by the Government all these can be brought to light and the suffering humanity can be helped to a great extent. To give one concrete example of their type (treatment of Surgical cases according to Ayurveda) we would gladly send a root to Dr. Rajan if he is willing to give a trial to it. The above medicine acts as a miracle in cases of Tonsillitis, acute or chronic. Many cases in which operation was urgent or inevitable (as declared by allopathic doctors) have been cured within a short period. Difficulty to speak, difficulty to swallow the food and acute pain will all be lessened to a considerable extent within a few hours. The disease can completely be cured within a fortnight or a month according to the severity of the attack. If Dr. Rajan gives a fair trial to this medicine, we hope, the result he finds will help to change his views with regard to Ayurveda. (We can gladly send the medicine after hearing from the Horourable Minister.)

We are led to think that the Honourable Minister is only following the footsteps of his august Leaders, Mahatma Gandhi and Pandit Jawaharlal or he is imitating them while making the above statement. It may be correct to follow them with regard to political affairs, but not so in technical field, especially with regard to medicine in which they cannot be considered as an authority. Even Gandhiji has changed his views with regard to medicine to some extent and he has gone to the extent of saying, "India cannot afford that costly system." This was recently expressed by Mahatma Gandhiji in an interview to Dr. Chesterman (vide Sunday Times, 5th March, 1939, Page 4), Dr. Rajan, the follower of Gandhi's creed (as most of the congressites are), should earnestly consider the above statement of Gandhiji. He must also

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take it as a warning made by Mahatma Gandhiji to him indirectly for not following and for not caring to bring into action the resolution of the Working Committee of the Indian National Congress held recently at Wardha and for making such indiscriminate statement.

In the end we most humbly appeal to the Honourable Minister to withdraw his statement and to make it a point to do his mite to bring up the Indian Medicine to the level of the Allopathic medicine (especially with regard to Govt. support) by fixing up a definite scheme of three years or five years, according to the convenience of the budget. The policy should be accepted by the Govt. and an earnest attempt should be made towards the growth and development of the Indian Medicine.

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Ayurved, the Complete Science.

Kaviraj M. K. Mukherjea, Calcutta.

The claim that the title of this article boldly signifies is not an extravagant proposition. *Samah Samam Samyati*, is a principle recognized in Ayurved, and even in the preliminary stage of introduction to Ayurved's pathology, the learner acquaints himself in the study of the '*Pancha Nidana*' before proceeding to the actual symptomatology and clinical pictures of diseases, with "*Hetu-Byadhi-Biparyyasta-Biparyyastharthakarinam, Oushadhannabiharana-mupayogam.*

Herein are stated in clear terms the theories of *Contraria contraris* and the Law of Similars of allopathy and homoeopathy respectively. One, deeply studying the incomparably rich *Materia Medica* of Ayurved which is an wonder and allurement to the researchers of the sister sciences of medicine, would, not very infrequently, find how therapeutic actions of particular drugs are explained away as being their *Prabhaba*. This *Prabhaba* vastly covers the domain of the Hahnemanian basic theory of the system of treatment discovered by that master-mind. In fact, all sorts of rational theropy together with more than is dreamt of in the circumscribed realist's philosophy are comprised in the great science of Ayurveda. Ayurveda's *Sathvabajaya Swasthabritta* and *Sadachara* are such well-conceived codes, as can hardly be embellished.

The real conflicts between systems of treatment cannot cease, and sectarian titles vanish unless the entire ground of survey has been traversed by them. Allopathy and Homeopathy are even unwittingly approaching such a rapprochement, In allopathic therapy with *Sera* and *vaccines*, *Similia Similibus* is in unmistakable evidence whereas the gravitation of homoeopathy to allopathy's alternate and complex medicines as also to the injections and endocrine preparations of allopathy is a noticeable feature in the

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present-day homeopathic treatment. The same drugs are again used by both the systems though on the different principles of *Similia Similibus curentur* and *Contraria Contraris*. Rhuberb and opium may be cited as prominent instances. Other similar common things in general practice are Bryonia, Stropenthus, Camphor, Thymol, Boracic Acid, Digitallis, Belladonna, Nux-vomica, Chamommila, Zincum, Valerina, Acid-mur, Acid-phos, Mag-carb, Aconite, Acid-sulph. Mag-sulph, Arsenic, Podophyllum, Guaiacum, Antim-Tart, Coffea, Hyosciamus, and a host of other things. Ayurved has also got therapeutic uses according to the above duality of antagonistic principles. For instance, '*Madanfal*' is an emetic, and at the same time an antidote to '*Baman*' in varying doses. Similarly, *Katukarohini* tones up the heart, whereas an excessive dose of it brings on cardiac depression. Ayurved did not perhaps care to develop a distinct theory and line on the Law of Similars. It is why we have to be a bit industrious to recognize Homeopathy as a natural member of our household of Ayurved.

We need not press forward the daring claim of the title of this article simply on the strength of the all embracing nature of the science of Ayurveda, for, that claim is wholly unassailable. Ayurveda's '*Astangas*' have left no aspect of medical conception untouched. *Rasayana* and *Vajeekarana* are almost the virgin fields of research in the occident, whereas Ayurveda's '*Bhut Vidya*' may appear to be a matter of ridicule to western scientific and medical savants. But sounds and vibrations too are coming to be recognized as potent factors in the medical science in this unbelieving scientific age. Ayurveda's Salt-free treatment in oedema and dropsy was once pooh-poohed as productive of toxic reactions. Similarly was *Dadhi* regarded as an ancient folly of the Hindoos till the discovery of the *Bulgarian Bacillus* in it by Prof. Metchinikoff of Switzerland. *Takra* Ayurved has advised from times out of mind as *Sarbadoshahara* or germicidal. But in embodying principles of treatment also, Ayurved is unsurpassable and is undoubtedly an encyclopædic repository of all fundamental and vital principles of the medical sciences of the world, besides its own extra-ordinary features.

It is why we often find Ayurved offering marvels of cures in cases which have defied the diagnostic and therapeutic skills of even the greatest experts of the other systems. It is the soundness of

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principles giving correct guidance and even safe machanical drives against diseases, though they are not recognized.

Homœopathy approaches Ayurved by individualising the cause, and treating the patient, while allopathy superficially treats the disease alone and regards the patient as the 'subject'. Ayurveda surpasses all and has a conception of the attitude to, and treatment of, the patient which is simply wonderful. The treatment must not leave a legacy of any symptoms. So, Ayurved defines cure and health as *Prasannatmeridriyamanah* etc.

That many of the theories and practices of Ayurved are incomprehensible to the inquirers from outside is to be set down to their defective equipments for the purpose of grasping the abstruse theories, which are metaphysical and transcendental, and yet with a positive and practical side. As the theories are a sealed book to them, only an infinitesimal fraction of the practices appeal to their minds, practices proceeding from theories. If the theories are properly mastered, and deeper studies made, whatever is falsely supposed as merely speculative and philosophical will emerge in the full brilliance of a new and complete scientific understanding.

The sectarian distinctions of the different schools of treatment are immaterial if a mutual understanding and rapprochement is effected by the widest outlook of the scientific knowledge. Even by its nomenclature, Ayurveda has shed its sectarian character. It literally means 'the science of Life', which is the widest conception of human life and its definite welfare. Inspite of oneness in principles, the methods need not be identical, and every science is of utility when it retains its unswerving individuality and is at the same time based upon truth. Those, who offer a pattern of fallacy that the genuineness of a system of treatment need not be maintained, are causing infinite harm to the cause of science and truth, "*Tadeba yogyam Vaishajyam jadarogyaya Kalpate*" is a maxim of infinite wisdom not eschewing the fact that every science has its own way of evolution and growth, and that researches have to be made on its own principles. A similar caution has to be remembered in understanding the real import of the dictum *Sah chaiba Vishajam Srestho Rogevvo Jah Promachavet.*

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Of late outside scholars have been attracted to attack the cardinal theory of the Ayurvedic science, the 'Tridosh Theory', upon which the magnificient edifice of Ayurved and its superstructure has boldly and securely stood since the dim distant days of the hoary *Vedas*. It is very difficult for these inquirers to explain the whole science in terms of Vayu, Pitta and Kapha. But if they are persevering and continue their researches in this line with the proper equipment of the acquisition of basic knowledge indispensable to the study of the abstruse science of Ayurveda, they will have discovered science even known to human intellect. Homoeopathy has already marked a striking resemblance of the tripod on which it stands,—its *Psora*, *Psychosis*, and *Syphilis*, to Ayurveda's *Vata*, *Pitta* and *Kapha*. And the time may not be distant when even the modern 'endocrinology' of allopathy may culminate in the Tridosha Theory of Ayurveda, and allopathy may come to explain its physiology, pathology, and other theories more conveniently than now by the unfailing tests of the trio of *Vayu*, *Pitta* and *Kapha*.

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"Honey as natural food."

By

Ayurveda Vidwan

C. H. NARAYANA RAO, MYSORE

God has bestowed Honey as nectar to this world, It stands foremost among the sweet things available for men. From ages past Honey is used as an article of food. There is a saying in English "Eat thou Honey because it is good". It is better used in place of sugar or jaggery. The sugar & jaggery have to be digested before it is assimilated. But in case of Honey it is not necessary, as the bee does the part of digestion.

Honey contains useful materials as Dextrose, Saccharose, water, Dextrine in addition to inorganic materials as calcium, iron, phosphate, sodium & sulphur. Purified honey contains 77% of Dextrose (grape sugar).

Honey contains the oily substance which is found in some of the sweet smelling flowers & pollen grains, which contain Vitamins & nitrogenous substances. Protein content of Honey is lesser in quantity compared to carbohydrates. This deficiency is made good by mixing milk with it. The milk prepared by adding honey is very useful for young and old people whether male or female. Almond which contains protein in large quantity is very useful if used with honey.

Some of the Mohamedan writers recommend honey which is purified by means of heating a little & removing the foam. It is a well known fact that honey contains Vitamins in large proportions which are lost by boiling. And the natural *kivam* or *pakam* is also lost by boiling. It would be better therefore to apply a little

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warmth, so that the Vitamins are not lost and the collected foam removed. Honey has a kind of peculiar property which cannot be proved by chemical analysis.

The Sun's rays falling on it and the sweet smell it has will totally have a magic effect.

Honey according to Unani Materia medica is *ushna* (heat producing) and *rukha* (rough). Therefore it removes cold *Snubat* from the system. Honey is the only sweet thing which can be used by a patient who is suffering from Diabetes, as the other sugars in any shape or form is harmful. It checks the sepsis as it has the property of *rukha* (roughness). It is the very reason why the dead bodies were preserved in honey, during the bygone days. It has the property of killing the bacilli, and even the fruits are preserved in it.

It has the property of removing the constipation & is therefore very useful to patients suffering from chronic constipated bowels. Constipation is very common in pregnant women and in non-vegetarians. It is no doubt a good food for them.

Honey has the property of removing the phlegm. That is the reason why it is so commonly used to give releif in acute or chronic catarrh, cough, asthma etc. It is also useful in many kinds of dermatitis. Honey mixed with borax, *tankan*, *suhaga* removes the slough from the ulcer. The same is also used to treat bedsores with much releif. It is prefered to other kinds of sweet materials as it cures the diseases and does not cause harm. It improves the sights if externally used and strengthens the stomach if taken inside and improves the digestion.

The use of honey with bread has a good reputation. It becomes a very palatable food with potatoes and mutton. The blood picture of children suffering from anaemia is very much improved by constant use of honey with milk.

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People suffering from chronic catarrh and asthma may try honey mixed with lime juice and hot water.

Honey has another peculiar property. If any patient has nausea give 2 to 4 tolas of honey mixed with hot water. The patient is relieved after a good vomit. But when a patient is suffering from vomiting, which is very common in early pregnancy, ½ to 1 tola honey can be used in cold water to check vomiting.

Honey used as night-cap in hot milk and in the morning with butter milk is very invigorating.

Our Hindustan has good reputation for honey and milk. If we cultivate the habit of using honey and milk, we shall not only be getting rid of the diseases but also helping the body to resist infection.

Use of sweet things are very common among us. If we cultivate the habit of using the honey in place of other sugars, we will be certainly making use of the God-given gift of nectar.

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Massage as a Science and Art

Massage is one of the arts greatly developed in ancient India and it formed a part of Ayurveda as a Science.

After a person finishes physical exercise, he should have his whole body well massaged.

This is the secret of the Indian wrestlers, keeping up their strength to a very late age.

Massage is of three kinds (1) *Deha-Mardanam* or Athletic massage, (2) Sambahanam or medical massage, and (3) *Udhartanam* and *Kesamardanam* or Hygienic massage.

In Deha-Mardanam or athletic massage, the object is to tone the muscular tissue, to give strength and comfort after physical exercise. In Deha-mardanam the movements are done with considerable force. and reinforced friction is resorted to, whenever the hands move upwards or across a muscle. The operator and the subject resist the movements of each other, so that individual muscles contract at each stroke.

The object of medical massage, Samvaahanam, is to give comfort to the patient, to improve circulation, and to promote absorption of inflammatory exudations or swellings. It induces sleep, removes obesity and pains in the body, and relieves fatigue. It promotes development of muscle, blood and colour of the skin.

In Samvaahanam, the oil is applied very gently to the parts, and the stroking and other operations are done in a most comfortable manner. This is a passive massage in which no resistance is offered, whereas athletic Massage is a deep and active massage. Hygienic massage is intended to clean the skin and to tone up the nerves.

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The processes involved in this art of massage are many, and a definition of some of these processes is necessary to understand the art.

Anulepanam (Lubrication). This is applying the oil gently to the parts. It is generally done with both hands.

Gharsanam (Friction). Rubbing the body up and down or side to side in short strokes.

Udgharshanam (Reinforced friction). Rubbing with pressure or more vigorously than in simple Gharshanam. Rough (Khara) Udgharshanam is done when there is itching sensation. It is applied to areas which are covered with eczematous scars or elevations. A rough piece of brick specially prepard, may also be used (Ishtaka). It is also used to keep awake a sleeply man as in cases of poisoning or collapse. It is said to relieve sweat, tiresomeness and thirst. In smooth massage (mrudu Udgharshanam) care is taken to slightly lubricate the skin before applying friction, otherwise the skin may be irritated.

Utsadanam (Rubbing)—It is to rub the body gently up and down with a little oil or with a soft mixture of oil and other substances like fine flour of turmeric or soft flour of cereals like green gram. The rubbing is to be performed with greater pressure upwards *i. e.*, towards the heart, from the wrist to shoulder and from the foot to the hip.

By the process of Utsadana, the skin of ladies gets a brilliancy. It is pleasant, gives complextion, purifies the skin and imparts a feeling of lightnees to the body.

Udvartanam (Wick rolling). It is a process of applying soft or rough powders as a paste along with a lubricant to the skin and rubbing the paste into a sort of wicks; by gentle up and down strokes with the palm of the hand, evenly applied on the surface of the skin.

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By the process of Udvartanam, fat is reduced, limbs get a tone, skin gets clean and acquires a lustre.

Lata Veshtanam (spiral friction), Pidanam (kneading), Avapidanam or Prapidanam (deep kneading), Udveshtanam (wringing), Manthanam (Muscle rolling), Paripeedanam (Petrissage), Sandhi chalanam (joint movement), Sandamiskam (fulling), Harshanam (vibration), Praharanam (Percussion), Chedyam (hacking), Tadanam (spatting), Samputakam (thumping), Vadyam (Tapping), Asfalanam (clapping), Marjanam (stroking), Kesamardanam (shampooing the hair) are some of the fine movements of the hands of the operators, which, when dextrously used, create a large variety of feelings, which have a great value in the treatment of certain diseases.

Swedanam,—This is sweating the body, which may be done to the whole body or to any part of it. General or local sweating may be produced by two kinds of processes, viz. Sagniswedam (with the help of fire.), Niragniswedam (without the help of fire.), There are 13 varieties of Sagniswedam and 10 kinds of Niragniswedam.

LATA VESHTANAM—SPIRAL FRICTION.

This process consists of rubbing the limb in a spiral manner. This is done from below upwards beginning on the inner side and repeating on the outer side.

PIDANAM—KNEADING. This consists of picking up each group of muscles with whole hand and lifting them some-what and squeezing them gently and comfortably with an alternate tightening and loosening of the whole.

AVAPIDANAM OR PRAPIDANAM.—Kneading with reinforced pressure or deep kneading. This is sometimes performed with the cushion-like eminences of the palm of the hand. UDVESHTANAM—Wringing. In this process reinforced friction is applied by the hand in a circular manner by the pressure of the edge of the

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stretched thumb and the index finger. It is done round the limb in a circular manner and is bet fitted for application to the shoulder or the thigh.

MANTHANAM-MUSCLE ROLLING.—Grasping the limb with palm of both hands a quick alternate pushing and pulling motion is made. The hands of the operator gradually glide downwards from the shoulder or hip. The muscles of the limb will be rolled against each other whereby the circulation of the limb is very much increaed.

PARIPIDANAM—This means kneading with the cushion of the thumbs which are moved in small circles with considerable pressure. These kneadings loosen inflammatory adhesions and promote absorption of lymph and exudations. This is also called circular kneading.

SANDHI CHALANAM.—JOINT MOVEMENTS.—This include Akunchana (flexion), Prasarana (extension), and Bhramana. (circumduction).

SANDAMSIKAM—FULLING.—This process is of compressing a part between the thumb and the index finger. This is applied to the sides of a limb or trunk.

HARSHANAM--V1BRATION.—This consists of producing a pleasing sensation by a quick and gentle touch of the part with tips of the fingers and by very gentle stroking with the fingers upwards and downwards.

PRAHARANA—PERCUSSION.—Percussion is really beating. But the expert does the beating in a most skilful manner giving a feeling of great comfort. This is performed with the edge of the folded or extended fingers, which are kept loose. The fingers of the operator are flung across the muscles in various directions by quick and dexterous motion of the wrist joint.

The fingers may move as in Chedyam (hacking), Tadanam (spatting or slapping), Samputakam (beating), Vadyam (tapping) and Asfalanam (clapping).

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In Chedyam the hand rests on the little finger and moves up and down. In Tadanam the palm is held evenly touching the part. In Samputakam, the fingers are held so as to form a loose box. In Vadyam the fleshy tips of the fingers are moved rhythmically on the part massaged marking time as by cymbals. In Asfalanam the fingers are folded so as to from a hollow on the palmar surface thereby producing a musical sound, while operating. The operator may manipulate these movements in a most pleasing manner, a great stimulating action upon the nerves.

MARJANAM.--This is stroking the part of the body in long up and down sweeps. It is generally done very smoothly in tender parts and with slight pressure in heavy parts of the body. It is of two kinds.

1 Sammarjanam--Deep strokes.

2 Mridu Marjanam--Soft strokes.

KESA MARADANAM (SHAMPOOING THE HAIR).-This is a special massage of the head together with cleaning of the hair. The word shampoo is derived from the Hindi '*Champna*' to press or to squeeze. After lubrication, the scalp is vigorously moved on the cranium by various processes of pressing, rubbing, spatting, tapping, chuckling and clapping from the edge to the crown and stroked gently after each operation.

PHENAKA.--This means rubbing the part with foamy substances such as soap. This is intended to clean the skin and to soften it. At present, the powders of pulses and of rice, either alone or mixed, soft or coarse according to taste and powders of some dry leaves such as *Seekarani*, *Kurunthottie* etc., are very much used. Soapnut and Seeka are often used for final cleaning of the hair, especially if the tuft of hair is very profuse. The purpose is not only to clean, but also to keep the hair soft and glossy. When compared with these substances, soap is considered to be too rough and dry, at least in this climate and it is believed that the use of soap makes the hair split at the tips.

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SNEHANAM.--This is a process of appyling medicated oils to the body before sweating. Sometimes the oils are also given internally. It is a system of treatment in itself.

SWEDANAM.--Swedanam is sweating the body. This may be done to the whole body or to any part of it. The general or local sweating may be produced by two kinds of processes, namely, (1) Sagniswedam (with the help of fire) and (2) Niragni Swedam (without the help of fire).

Sagniswedam or Swedam with the help of fire is of 13 kinds.

1. Sankaraswedam.--Sweating by giving fomentation with soft masses of drugs, applied comfortably hot with or without covering.--Hot fomentation.

2. Prasthara Swedam.--Sweating by making the patient lie on a bed filled with hot leaves, grains or other substances. Hot-bed bath.

3. Nadiswedam.--Sweating by application of steam supplied through pipes connected with boilers of water, medicated or otherwise.--Tube Steam bath.

4. Parisheka Swedam.--Sweating by application of compresses, constantly kept warm by sprinkling specially prepared hot decoctions.--Hot compress.

5. Avagahana Swedam.--Sweating by making the patient sit or lie in a tub containing hot medicated waters. Tub or Sitz bath.

6. Jenthaka Swedam.--Sweating by making the patient sit in a spacious room with plenty of windows near the roof of the room, the air in which is artificially heated by specially erected central furnace. The patient is first rubbed with oil before he gets into the room and bathed in comfortably hot water when the sweating is

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finished, Elaborate description of this process and of the hot air chamber is given in this chapter. A few miles from Pataliputra is a well, called Agamkua, which is traditionally known to be one of the remains of sweating baths that existed in ancient India, At Rajagriha, the place where Bhuddha spent many years, are now found hot and cold chambers, in which mineral waters of various degrees of temperature are made to flow by an ingenious system of underground conduits, After two thousand years, we now see to-day perfectly pure water flowing through the Dharas in all seasons of the year. There are nine Dharas varying in intensity from tepid water to very hot water. (Hot air or Turkish bath.)

7. Asmaghana Swedam.—Sweating produced by making an anointed person lie on a slab of stone previously heated by burning fire wood on its surface, cleaned and cooled to a suitable temperature by sprinkling hot water on the slab.—Stone bath.

8. Karshu Swedam.--Sweating produced by making a patient lie covered with flannel on a small cot under which lies a pit, in which are contained smokeless cinders of fire. The cot is adjusted at such a height as to be comfortably warm.--Small Pit bath

9. Kutiswedam.--Sweating is produced by making a person lie comfortably in a soft bed of silks and flannels in the centre of a round small short room without windows and plastered with scented substances inside. The room is heated outside by means of a number of stoves kept round the rcom. Scented Vapour bath.

10. Bhuswedam.—Sweating the patient by making him lie down on the floor previously heated and reduced to a suitable temperature by sprinkling water.—Ground bath.

11. Kumbhaswedam.—Sweating the patient by making him lie on a bed beneath which is fixed an iron pot containing water or specially prepared decoctions, in which red hot balls of iron or stone are gently inserted. Pot Steam bath.

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12. Kupaswedam.—Sweating the person by making him lie on a cot placed on a pit in which cowdung cakes or other inflammatory materials giving off ammoniacal vapours were previously burnt. Well-bath.

13. Holakaswedam.-Sweating the person by making him lie on a cot under which a heap of inflammable materials was previously heaped and burnt to a smokeless condition and reduced to comfortable warmth. In this case there is no pit under the cot.--Fire bath.

In Niragnisweda (sweating without Fire), there are ten processes, namely, (1) by physical exercises, (2) by confining in a hot room, (3) by covering with thick flannels, (4) by subjecting to hunger, (5) by giving intoxicating drinks, (6) by frightening, (7) by producing anger, (8) by poultices, (9) by quarreling. and (10) by exposing to Sun.

Again the sweating may be Snigdha *i.e.*, produced after a preliminary application of oil, or Ruksha (dry), *i.e.*, without such an application. In all Snigdha Swedams the patient is first anointed with oil and is covered with warm flannels in the processes of sweating. After the sweating is over and sufficient rest is taken, he is bathed in comfortably hot water before he is exposed to cold air. These processes of Swedanam described by Charaka apparently form the basis of the various kinds of baths, which obtained great fame later in Roman and Turkish histories, Charaka gives a list of diseases that are cured by Swedanam, which include nassal catarrh, sore-throat, cough, hiccough, asthma, headache, paralysis intestinal disorders, retention of urine, stricture, rheumatic pains, hydrocele, anaesthesia of the skin and deformities of limbs. He prohibits the administration of the sweating treatment to persons, among whom are included pregnant women, men inclined to haemorrhage, diabetic patients, men addicted to intoxicants, patients suffering from jaundice, ascites, sores, and men who are much too debilitated, or emaciated. He says that special precaution should be taken to keep the area of the heart cool by application of wet compresses of flowers, lint, etc.

The use of Enemata.--In the treatment of many diseases, massage together with baths and enema helps a great deal in curing them even after they become chronic.

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Charaka says that, according to some people, the use of enema comprises the whole of a physician's treatment, but he would himself admit that it may be said to be half the treatment that a physician has at his disposal.

The treatments of Hydropathy and Naturopathy, which are so much praised today, are nothing but the modifications of Sweda chikitsa elaborately descrided in Charaka Samhita, centuries ago. Strictly speaking, the beneficial results of Hydropathy are not only due to water, but also to the application of heat and cold for which water is merely a vehicle. Thermo-therapeutics or treatment by the regulation of heat has no doubt very good effects in eliminating the poisons through sweat and urine. As we referred to above, cleaning the body free from the three malas *i.e.* faeces, urine and sweat, is to restore health and prolong life. True followers of Charaka's system of treatment do not have recourse to drugs in and out of season, but adopt these harmless and salutary eliminating processes together with regulation of diet and habits as the fundamental principles of treatment.

N. B. A Talk by Vishagratna A. Lakshmipathi under the auspices of the Andhra Mahasabha, delivered at Victoria Public Hall, Madras City, and illustrated with the aid of a Cinema film, specially prepared.

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"Ayurvedic System of Medicines."

DR. KASHINATH PANDE

Ramnagar, Wardha, (C.P.)

The Ayurvedic medicines are the fruits of experimental investigation, extending over many centuries. They, properly applied, are almost infallible ; moreover, they are harmless and any improper treatment is not followed by bad after effect. Even a casual reader of the Ayurvedic Pharmacopoeia can notice two points.—first a medicine is composed of a large number of drugs having similar virtues and thoroughly compounded together ; secondly, many ingredients are common to several medicines recommended for one disease.

For these reasons, any medicine may produce partial or complete cure, so even the uneducated and inexperienced physicians in the villages work with success. A combination of so many constituents in one drug is not observed in any other system of medicine. In other systems, an extract is generally made from a herb, but in Ayurveda, great care is taken; the whole herb is, in almost all cases, incorporated into the drug; so that no valuable or essential constituent might be left out of the extract in the rejected portion.

In the days of yore these medicines were universally admininstered in India and they have now fallen into disuse. But they are admirably suited to the Indian people on account of their characteristic habit, temperament, race, climate etc. For example, a dose of alcohol or quinine which is borne best in cold climate is not so well tolerated in a tropical country like India, And the ancient Hindu physicians were, perhaps, guided by these experiences to adopt this system for the people of India.

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It is largely believed that when these medicines are so effective, they would be liked by the people of this country. Any repugnance or prejudice against them would soon be removed.

India abounds in various potent plants and minerals. From early times, the Hindus, after experiments and observation for several centuries, discovered and described their therapeutic properties, prepared drugs from them with ingenious admixture and skilful methods, and thoroughly tested their value as remedial agents and being thus satisfied of their potency, included them in the Ayurvedic Pharmacopeia.

Now with the spread of education, the Indian people are beginning to recognise their proper worth and to appreciate that these medicines would be infinitely better suited to us than any other.

The spread of Ayurvedic treatment during the last quarter of a century and specially during the last 20 years is sufficient proof of its result-producing powers. It is also a sign of the times that assuredly goes to establish the utility and in some respects the superiority of the indigenous drugs, that medical men, trained in the western system, are largely having recourse to the use of Ayurvedic prescriptions in chronic ailments which baffle their skill.

It is a happy sign of the times that once again the people of India are coming to realise the greater efficacy of Ayurvedic medicine. All intelligent people are now getting convinced that medicines of this system, properly prepared and prescribed, are capable of giving permanent relief and cure, even where the so-called scientific paraphernalia of other systems prove quite futile. This is as it should be in view of the climatic conditions and the mode of living of a tropical people like ourselves and the great genius of research and experience of the sages of old who originated the science of Ayurveda. In the glorious past it was Ayurveda alone that looked to the health and vigour of the Indian people.

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Truth must ultimately triumph. The prejudice that the Ayurvedic system is irrational or empirical whilst its Western sister is fully rational is now giving way before the success of Ayurvedic treatment in numerous difficult cases. With the advent of better knowledge in lettered society about the scientific basis of Ayurveda, even the Governments of Madras, Behar, U.P. and other Provinces have now awakened to the necessity of "Restoring and Developing Ayurveda" with a view to help the suffering millions of their subjects. Various District Boards and Municipalities in Bengal and other provinces are also opening Ayurvedic charitable dispensaries for public benefit.

Of all the nations of the world, the Hindus first turned their attention to the study of diseases and the means of their alleviation.

Ayurveda which means "The science of life" is a part of the Vedas and includes not only Medicine but also surgery and midwifery and other branches. In fact every branch of Science which has any relation with the saving of life has a place in Ayurveda.

High minded European Doctors, such as Hoernle, Dymock and others, have acknowledged the merits of Ayurveda. Even the highest Government Medical officer in India—Sir Perdey Lukis K. C. S. I., V. D. has not only recognised it but even prescribed "Makaradhwaj" without any prejudice.

The Medical Congress held in 1894, unable to suggest any remedy for Cholera, Hydrophobia etc. treated the people of India with learned discourse of the methods of avoiding them. Fortunately for India, in spite of the crushing influence which it has experienced and is still under, Ayurveda has survived to this day. We believe that more lives are saved in India by Ayurvedic treatment than by all the other systems of treatment combined together. The Profession, like every other profession in India, is hereditary. The son, acting as an assistant of his sire from his earliest years, soon gains a knowledge which is difficult for an outsider to obtain.

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NOTES & NEWS

——:o:——

CALCUTTA.

A splendid reception was given to Dr. S. N. Das Gupta of international fame at the local Ayurvedic College, Shyamadas Vaidya-Sastra-Pith. An address eulogising the veteran savant for his magnificient genius and service to Ayurve wasd presented to him. He addressed the audience on " Ayurved in the Outside World " and said as follows :—

"In the west, Hoernle is the most famous man, who dealt with Ayurved. He based his conclusions on the findings from his study of the Bower manuscripts which were unearthed by excavations in Turkistan. The dates of these manuscripts have been placed in the 3rd century A. D. He contributed a series of learned articles on Ayurveda in the 'Journal of the Royal Asiatic Society.' He also wrote a treatise on Ayurvedic Osteology, the mistakes of which I have largely contradicted in my book, 'History of Indian Philosophy', wherein I have devoted close upon 250 pages to the discussion of the philosophical aspects of Ayurveda. In my opinion, Ayurveda is the earliest philosophy of the Hindoos, for, if we are not to call our philosophy eternal, Gautama's *Nyaya-Sastra* is placed in the 3rd century A. D., whereas *Charaka Samhita* is historically traced to the 1st century of the Christian era. In France, one Dr. P. Roja is carrying on research in Ayurved, and he has compiled 'Kumara Tantra' by Ravana. Another gentleman, Paul Cardy by name, is a great enthusiat in the matter of collecting Ayurvedic books, though he himself is not a writer. In a big library of Paris, a large number of Ayurvedic manuscripts, the names of some of which are even unknown in India, was seen by me with mixed feelings. Four of these I have brought with me to India. They are Practice of Medicine by Madhava, Commentary on '*Charaka* by Swami Kumar, Commentary on *Susruta* by Gayadasa, and '*Bhojan Kautuhal*' which is a treatise dealing with the culinary art as well. I have already

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written about Ayurveda, and have a mind to write more about the science in future. But it is not for me, a dabbler in the great science of Life, to propagate its truths and excellences to the intellectual world. On the contrary, it is the function of the giant intellectuals of Ayurveda, who are not wanting in the country, and who can carry on deep researches in their own science. For such research work a well-equipped central Ayurvedic library is a great desideratum. The clinical results obtained in the Ayurvedic hospitals may go a great way in building up the neucleus of Ayurvedic research.

In my recent visit to the university of Rome, I had serious conversations with the sarvants and authorities of it for establishment of a department for the study of the Ayurvedic scinece. Had not the war broken out, the materialisation of the scheme was a certainty. If Italy gets involved in the world conflagration, there is a positive end of the idea for years to come. I have also tried to create interest in the Ayurvedic science in the intellectual circles of France, the different seats of learning in which country I have visited. I do not known if anybody else from India have thought and exerted in this direction. To Poland also I have been invited more than once, and my recent European tour included visit to the Polish University as well. There also I could prevail upon the authorities to create a chair for Ayurvedic studies. But alas! perhaps the very fine edifices, under the roofs of which we sat and continued our talks, are to-day razed to the ground, and with it are our hopes dashed to pieces"

N. B.—The gist of the Bengali speech by Dr. Das Gupta.

CALCUTTA.

A very pleasant function was held on 23rd September 39, to accord a reception to Kaviraj Sailendra Ch. Chowdhury, B. A., Bidyabinode, for his valuable research and admirable success in treatment of Typhoid Fever according to the principles of Ayurved. An address, beautifully worded, was presented to him, and many grateful patients bore eloquent testimony to his skilful treatment. Kaviraj Chowdhury did not reply in the stereotyped manner, but with a short thesis embodying his precious experiences in the field of therapeutics. This novel form of a reply to felicitations became responsible for a very interesting discussion in which learned physicians including, Kavirajes Jyotish Ch. Saraswati, BijayKali Bhattacharyya, M. A., Editor, Ayurved-Jagat, M. K. Mukherjea, Benoy Bhusan Banerjea, Dr. Pratap Ch. Guha Roy, Editor, Matri-Bhumi,

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etc. took a prominent part. The discussion centred round the modern 'Theory of Germs', regarding which there is too-much of glorification in the Occident, excluding the question of the 'Soil and Host', the higher conception of which characterises Ayurved.

LONDON.

The interest which the discovery of M & B 693 awoke amongst the medical profession six months ago shows no sign of abating. At a recent medical exhibition in Glasgow, this new drug was the centre of interest, and was acclaimed by all present to be one of the outstanding discoveries of recent years in that it has given the medical profession for the first time an effective weapon against pneumonia.

M & B 693 is believed to owe its remarkable anti-pneumococcal activity to its power of destroying the outer capsule of the pneumococcus, thus rendering it more vulnerable to the attack of the white corpuscles. Considerable interest was displayed at the stand of the manufacturers, Pharmaceutical Specialities May & Baker Ltd., Dagenham, in two enlargements of micro-photographs which depicted pneumococci in the bloodstream of infected animals some hours after treatment with M & B 693 showing how the capsule had entirely disappeared, as compared with normal pneumococci in which the capsule was quite distinct.

PANVEL.

Pandit Shiv Sharmaji. President, All-India Ayurved Mahamandal, laid the foundation stone of the building of the proposed Ayurvedic Hospital on 6th of Aug. 1939. After the welcome song, Shrimant Nanasaheb Puranik, Governing Director of Shri Dhootapapeswar Panvel Ltd., delivered a short sqeech, introducing the President to the audience.

A sum of Rs. 20,000 is given as loan by Shri Dhootapapeshwar Panvel Ltd., for the Hospital building, and negotiations are going on with the Panvel Municipality for enlisting its active co-peration. This Hospital will be very useful to the students of Shri Dhootapapeshwar Ayurveda Mahavidyalaya for practical training.

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Pandit Shiv Sharmaji referred, in his speech, to the advisability of using indigenous medicines by Indians, in as much as the native drugs of a country are more beneficial to its inhabitants than foreign ones. He also quoted the words of a London Doctor that Ayurvedic system of treatment is highly efficacious in all respects. He concluded his speech by expressing his wish that the proposed hospital may be useful to the public, like Shri Dhootapapeshwar Pharmacy, the management of which should continue its philanthropic activities.

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CORRESPONDENCE

Revenue Secretary's Office,
Fort St. George, Madras.

Dear Dr. Lakshmipathi,

I am directed to inform you that rules regarding the treatment under the prohibition Act of Ayurvedic remedies containing alcohol are not yet ready for issue but that the Madras Government will do everything possible to see that the working of the Prohibition Act does not prejudice Ayurvedic practitioners in genuine medical work. While they are unable to differentiate in favour of Asavas and Aristas as opposed to tonic wines of the Western system, they will shortly issue rules to secure that the administration of Ayurvedic remedies which can only be taken in medicinal doses is not adversely affected by the restrictions on alcohol rendered necessary under the Prohibition Act.

To Dr. Lakshmipathi,
Madras.

Yours sincerely,
Sd. D. G. HOLDSWORTH,

—;o;—

To

The Editor,

JOURNAL OF AYURVEDA,

Calcutta.

Dear Sir,

I shall feel obliged if you will be good enough to give publicity to the following lines in your paper :—

Recently there appeared in the press an abstract of Col. Sokhey's broadcast talk on "Hippocrates Abroad", wherein he is stated to have expressed the view that the Ayurvedic and Unani Systems of medicine were out of date.

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Col. Sokhey admits that Ayurvedic and Unani systems of medicine provide valuable drugs which are very efficacious and second to none. He, however, attacks these systems on the ground that they are based on erroneous theories. This is far from correct for the following reasons ;—

(1) The modern medical science has got full support from Government as well as from the educated public.

(2) The Doctors, who have qualified themselves in modern medical science, always take pride in ridiculing ancient systems of medicine.

(3) Research work in Ayurvedic and Unani systems has not advanced upto now, only because necessary support was not forthcoming from the public or Government. If necessary facilities were afforded, these systems would have certainly progressed.

(4) The methods of diagnosis of the present system of medicine and the past systems are entirely different in origin.

(5) The very fact that the Ayurvedic and Unani systems have survived for generations is proof positive of the fact that they are really efficacious and need encouragement.

(6) The theories of Ayurvedic systems do not vary or change from time to time.

(7) It is for the above reasons that these systems have received consideration from the Govt. of Bombay who have realised the importance of encouraging these systems of medicine.

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(8) The Hon'ble Dr. Gilder has generously supported the Ayurvedic system by giving handsome donations to institutions for promoting indigenous systems of medicine.

(9) It is unfair to criticise ancient systems of medicine by taking one-sided view. With all respect to Col. Sokhey I wish he had discussed the matter thoroughly with Popat Parbhuram, the most experienced Ayurvedic Doctor in Bombay, before giving expression to his views.

(10) The principles of Ayurvedic and Unani systems as also those of the modern medical science are identical.

(11) The ancient and esteemed systems of Ayurved and Unani are the rich heritage of every Indian and deserve encouragement to the highest degree.

I remain,
Yours faithfully,
D. V. SANDU.

Thakurdwar
Bombay No. 2.

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Bhola Dutt Joshi, Esq., P. W. D. Officer, Muhulla Tilluckpur, Almora (1-4-24) :—"Your *Sneha Prolepa* tried in several skin diseases and wounds acted like a charm It has lowered down the value of.....the so named English Ointment."

N. K. Dutt, Esq., P. W. D., A. B. Ry, Laksham, Tipperah (19-5-24) :—"*Sneha Pralepa* being a wonderful ointment, I am circulating the same gradually amongst my staff."

Shishir Kumar Pramanic, Broker, 44-3, Harrison Road, Calcutta (6-3-23) :—I recommend *Sneha Pralepa* with all the emphasis I can command to persons suffering from eczema, however chronic it may be. It is unquestionably a *sovereign remedy for eczema.*'

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3. Agency Surgeon, M.B., B S., says:—"I can safely assert that in my 12 years' experience I have not come across a drug superior to your '*Chyavanaprash*, for treatment of Phthisis. It succeeds like a charm in Early Cases."

4. Civil Surgeon U. P. says:—"Your '*Chyavanaprash*' is a splendid stuff, particularly efficacious in lung troubles and as a digestive tonic."

Prize Essay, "Indian Medical Record," Special Tuberculosis Number, Dec., 1920, Page 16 :—It is a Specific for Asthma and Pulmonary Phthisis.

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5. Dr. M. Rajagopal. South View Maynyo, "Will you please send me 2 tins, half seer each, of *Chyabanprash* per V. P. P. for Asthma? It appears to do good. I want to give a full course for three months for a patient who is under my treatment."

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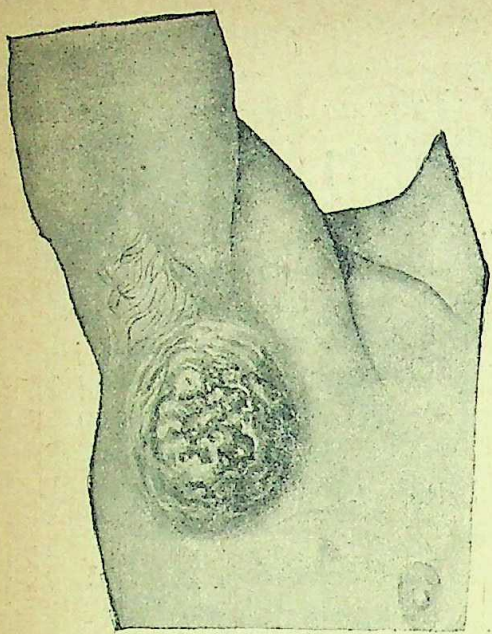

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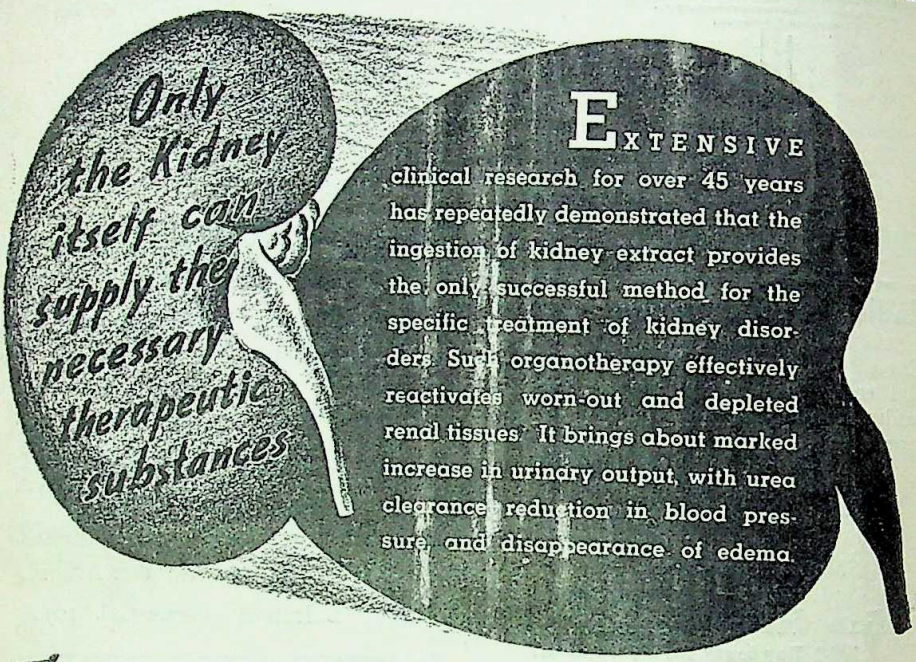

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The Journal of Ayurveda

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ALLOPATHY RANKS A RATHER BAD THIRD IN INDIA

—Col. PROCTER of London

Col. A. H. Procter said at the conference of oversea members of the Bitish Medical Association held at Mitchell Hall of the Marishal College, Aberdeen, on July 26, 1939 at the biannual meeting of the Association.

"That there were in India today at least three systems of medicine :—

(1) The Western System as known in England.

(2) The Ayurvedic System which was based originally on the Vedas (the Hindu HolyBook) and had been handed down through the ages.

(3) And finally The Unani System which traced its origin from the Greek and Arabic School, from which Western Medicine was in direct descent.

"It was only in comparatively recent times in India that there were any colleges and teaching institutions for western medicine."

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"It was no use to take up the attitude that the other systems were quackery."

"Western Medicine could only be established by getting the people to realise its superiority.

"At present that had not been done and if a vote were taken, the population would say that it ranked a rather bad third.

"There were factors which had prevented the development of the English system of medicine, one being the cost.

"Their only guiding principle was that in a country such as India where these indigenous systems still existed, there was no ban on a western practitioner meeting a recognized practitioner in the other systems in consultation, and giving the benefit of his advice.

"The interests of the patient must come first."

As aginst this, compare Col. S. S. Sokhey's cavil :— "Judged by the standards of their own day, Ayurveda and Unani possessed a certain value. But Science has made progress since these times both in the matter of knowledge of diseases, treatment and instruments and the untenability of Ayurveda and Unani theories and hypotheses is established beyond the shadow of a doubt. It follows that the Ayurvedic and Unani interpretation of disease, methods of investigation, results of diagnosis and actual tre-

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atment fall far short of what modern science can and has accomplished. Any effort on our part to go back to the past would only be a denial of a vast body of most valuable knowledge."

Now, Col. Procter once belonged to the Indian Mercenary Service (I. M. S.) and Col. S. S. Sokhey is still there as the Director of the Haffkine Institute at Bombay. Being in a responsible country in a responible body and having outlived all mercenary motives of active service in an irresponsible country, Col. Procter realised the uselessness of the attitude of men of Col. S. S. Sokhey's type of Indian Medical Service who are neither Indians nor servants, but only mercenaries. With a judicial temperament of a Procter and Notary Public, Col. Procter has given his decree for Ayurveda in the interests of the patients in India and the western practitioners must treat the Indian Medical man on a footing of professional equality.

Look at this picture and that picture.

The British Col. Procter is responsible to his country.

The Indian Col. Sokhey is irresponsible to India.

While Britain shows apathy to Ayurveda, Bombay avows antipathy to Indian Medical Systems.

British medical men are not averse to allow a footing of professional equality to Ayuvedists but Bombay medical satraps see all their occupations gone in such allowance.

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Mojor C. S. P. Hamilton of Assam said at the same meeting at Aberdeen, "It was the belief of many of the people of India that the whole of modern medicine came from Ayurvedic medicine. At the School of Tropical Medicine in Calcutta the question of Ayurvedic medicine had been enquired into by a committee. The question was seen to be a very serious one in India. Were they to assent to the view that the Ayurvedic system was a legal system? If they did not do so, they could not cooperate and yet, at times for the best welfare of the patient, they might have to cooperate, and those who had practised in the East well knew that several of the Ayurvedic treatments were very good."

To the hesitating Major Hamilton who haltingly questions, "Were they to assent to the view that the Ayurvedic system was a legal system ?", I answer affirmatively. What is legalism ? It means the method of doing certain things within the established system of Law. From this to infer that Ayurveda is to be registered in the British Medical Council is erroneous. Ayurveda is the fundamental medical law of the land, which determines the medical activities of the Indian Swaraj and the relation of all contact with alien systems of Medicine. When India sets to itself the task of forming the fundamental medical Law of India, it takes the responsibility of building up a new State Medicine in the place of the present State-Protected alien Allopathy. That is rather an unconventional or even outrageous thing to be talked of in the present anomalous polity of India.

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Mr. J. H. F. Jayasuriya of Ceylon said at the Aberdeen meeting, "Government of Ceylon had officially recognised the Ayurvedic medical practitioners and there is a State-aided college of Indigenous Medicine, which annually passed out a number of Ayurvedic medical men as also a government Ayurvedic Hospital and a large number of State-aided dispensaries. The vast majority of the Indigenous population of the island resorted to Ayurvedic treatment in preference to western medicine."

While this is the position in a British Crown Colony, no vestige of vascillation attaches to the view that Ayurvedic system is a legal system in India. We look on the present State medicine not as our own, but as an imposed tyranny from without and not as the consummate result of our own organised will. This resistance to the people's will shall be broken down step by step as the people's will comes to be asserted in the governance of India more and even more. We do not belleve in the great juggle of the "British Medical Council' or its lackey the 'Indian Medical Council', which is a thing of monopolies, Trade Guilds and sinecures, martial hocus-pocus, pedantry and pageantry. The medical sovereignty of India belongs to Kavirajas and Vaidyarajas of Hindus, who boldly challenge the sovereignty of Allopathy in India and assert their own right to teach, preach and heal the sick in India and administer Medical Relief in Swaraj.

M. R. Samey—Bangalore.

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Original Articles

CHARAKA SAMHITA AND SANKHYA DOCTRINE

BY

KJ. PANDIT JYOTISH CHANDRA SARASWATI

Calcutta.

The first chaptar *of sahrirasthana* of the Charaka *Samhita* discourses on the philosophy of Ayurved. There is a very sharp controversy among the learned scholars even from a very very long time as to the division of *padarthas.* The ancient and modern commentators on the analogy of the word *Avyakta* etc. are intent on establishing here also somehow or other the Sankhya–doctrine as propounded by Iswar Krishna. Therefore, in some places we find the original verse has been made unnecessarily unintelligible ; in other places there are contradictions and in some cases, what is worse, the established conclusions of Ayurved have been disrespected.

All the extant works of the eminent teachers of the Sankhya school are posterior to Iswar-krishna. It can be gathered from these various works that there are much older propounders of the Sankhya tenets than Iswar-krishna. Even Iswar-krishna alludes to the *Shashthi Tantra.*(1). Moreover, it has been supported in *Ahirbudhnya Samhita*(2).

(1) Vide 72th Karika of Iswar Krisna.
(2) Vide Ahirbudhnya Samhita 11. 28. 16.

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Then again whether there was any difference of opinion amongst the Shankhya teachers of different schools cannot be fully ascertained owing to the paucity of the works ascribed to them, and in as much as they too are not easily obtainaable. But there can be no gainsaying the fact that there are clear indications of differences of opinion amongst those who follow the older teachers.

It is a well known fact that the authorities of the Sankhya school, specially Iswar-krishna and others, are upholders of the theory of 25 Tattwas. But in Charaka Samhita, we come across an idea that 'चतुर्व्विंशतिको राशिः पुरुषः' from which it seems obvious that there are 24 Tattwas. But in works of Sankhya which have come down to us, no such idea is met with. But on the other hand it is seen in the *Buddha-Charitam*(3) and *Mahavaratam*(4) that some of the Sankhya School of philosophy were upholders of the theory of 24 Tattwas. So we hold that the view propounded by Charaka is authentically of the Shankhya school. This theory is anterior to Iswarkrishna. Therein Prakriti has not been treated as a separate *Tattwa* from *Purusha*. It is *Purusha* that creates in conjunction with the three Gunas. With regard to the date of this theory which goes far back, Gunaratnasuri, the commentator of *Sarvadarshan-Samuchchaya* is an authority. So it was said by him while commenting on a position of the Sankhya philosophy(5)—

"मौलिक्यसांख्या हि आत्मानमात्मानं प्रति पृथक् प्रधानं वदन्ति ।
उत्तरे तु सर्व्वात्मस्वप्येकं नित्यं प्रधान मिति प्रपन्नाः ॥

(3) Vide the verses 20–22, 12th Chapter.
(4) Vide the two verses in 12. 326. 72 and 12. 328.8
(5) vide pp. 99

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It appears from this that the creation of these worlds is from *Atma* possessed of attributes. Equilibrium of three Gunas–Sattwa, Rajah and Tamah—is the only constant Prakriti. In every *Purusha* there being difference of *Prakriti*, the constant Prakriti has not been accepted as a different Tattwa.

So the ancient Sankhya teachers are known to have been propounders of the theory of 24 Tattwas. On the strength of this view, no doubt, it has been held in Charaka Samhita that the Tattwas, Mahat etc., have gradually come out of Avyakta, that is Atma, the premordial element from which all the phenomena of the material world are developed.(6) Here the old commentator Chakrapani tried to explain the word Avyakta as Prakriti or Pradhana But we cite here some verse of Bhela, the fellow student of Agnivesha, who is the main author of Charaka.

षड्धातुरेवायं पुरुषो भवति ।
धातवश्च पुनः पञ्च भूतानि ब्रह्मच यदव्यक्तम् ।(7)

Also Charaka said himself—

"पृथिव्यापस्तेजो वायुराकाश ब्रह्मवाव्यक्तमित्येत्एव षड्धातवः समुदिताः पुरुष इति शब्दं लभन्ते ।" (8)

This process of creation is met with not only in the Buddhacharita and the Mahabharata but also in the Smriti work of Yajnavalkya. This Smriti, though it is posterior to that of Manu, is held to be older than other Smritis. It has been placed in the 4th century A. D. and Charaka is said to belong to the second century.(9)

(6) vide Charaka IV. I. 63-64.
(7) vide Bhela Samhita (4. 5.)
(8) vide Charakasamhita 4. 4.
(9) vide Macdonell's 'A History of Sanskrit Literature'.

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Some facts and Slokas in the Smriti of Yajnavalkya closely resemble those in the Charakasamhita. Therefore, it is not out of place to think that the view of Charaka was endorsed by Yajnavalkya. Some Slokas are quoted here from the two works :—

"प्रभवो न ह्यनादित्वाद्विद्यते परमात्मनः ।
पुरुषो राशिसंज्ञस्तु मोहेच्छाद्वेषकर्म्मजः ।। Charaka 4-1-51
अनादिरात्मा सम्भूतिर्विद्यते नान्तरात्मनः ।
समवायी तु पुरुषो मोहेच्छा द्वेष कर्म्मजः ।। Yajn 4-125
पश्यतोऽपि यथादर्शे संक्लिष्टे नास्ति दर्शनम् । C. 4-1-53
मलिनो हि यथादर्शो रूपालोकस्य न क्षमः । Yajn-4-141

Thus the ideas of many Slokas of this chapter in the Charaka-samhita have been imitated by Yajnavalkya. He, too, has accepted the thoery of 24 Tattwas, and does not hold Pradhana as a separate one. In the discourse on Creation where it has been held that the Tattwas, Mahat, etc. are outcome of Atma, which is Avyakta, it does not budge an inch from the views promulgated in the Charakasamhita.

It has been said by Yajnavalkya :—

बुद्धीन्द्रियाणि सर्वाणि मनः कर्म्मेन्द्रियाणि च ।
अहङ्कारश्च बुद्धिश्च पृथिव्यादीनि चैव हि ।।
अव्यक्तमात्मा क्षेत्रज्ञः क्षेत्रस्यास्य निगद्यते ।
ईश्वरः सर्व्वभूतस्थः सन्नसन् सदसच्च यः ।।
बुद्धेरुत्पत्तिरव्यक्ता ततोऽहङ्कारसम्भवः ।
तन्मात्रादीन्यहङ्कारा देकोत्तरगुणानि च ।।
शब्दः स्पर्शश्च रूपश्च रसोगन्धश्च तद्गुणाः । 4-177-180

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Charaka also said the same thing as in :—

"खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाष्टमः ।
भूतप्रकृतिरुद्दिष्टा विकाराश्चैव षोड़श ॥
बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च ।
समनस्कश्च पञ्चार्थाः विकारा इति संज्ञिताः ।
इति क्षेत्रं समुद्दिष्टं सर्व्वमव्यक्त वर्जितम् ।
अव्यक्तमस्य क्षेत्रस्य क्षेत्रज्ञमृषयो विदुः ॥
जायते बुद्धिरव्यक्ताद् बुद्ध्याहमिति मन्यते ।
परं खादीन्यहङ्कार उपादत्ते यथाक्रमम् ॥ 4.1. 61-64

Thus inspite of the fact that there is an unusual similarity between the two works, Vijnaneswara, the author of Mitakshara, the authoritative commentary of Yajnavalkya-Samhita, has followed Iswarkrishna in consonence with the course traversed by Chakrapani, the commentator of Charaka, by spliting the word Avyakta, and proving that it denotes 'Mulaprakriti. But those, who are eager to keep the sequence intact by preserving the consistency of the sentence, hold that the word Avyakta is an attribute of Atma. It has to be carefully noted in this connection that the च etc., which denotes the syntactical concord with the former sentence, has not been used here. So it suits very well as an adjective to the word 'Atma' in the latter sentence. Hence, by the word Avyakta in the latter sentence, 'Buddhi' is originated from Avykata who is Saguna Atma. We also can show here Yajnavalkya held that Atma is the creator of the world :—

"सर्गादौच यथाकाशं वायुर्ज्योतिर्जलं महीम् ।
सृजत्येकोत्तरगुणां स्तथा दत्ते भवन्नपि ॥ 4-70

(compare with Charaka 4.4)

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आत्मनस्तु जगत् सर्व्वं जगतश्चात्मसम्भवः ।
इमे लोका एष चात्मा तस्माच्च सचराचरम् । (4. 117)
यथात्मानं सृजत्यात्मा तथा वः कथितोमया ।
विपाकात् त्रिप्रकाराणां कर्म्मणामीश्वरोऽपि सन् ॥
सत्त्वं रजस्तमश्चैव गुणास्तस्यैव कीर्त्तिताः । (4.181-182)

Here we see by the statement सत्त्वं रजस्तमश्चैव गुणास्तस्यैव कीर्त्तिताः Yajnavalka discards the separate existence of *Mulaprakriti*. Moreover, if it is held that Charaka and Yajnavalkya follow the view point of Iswar Krishna, then the five *Tanmatras* are to be considered 'Ahankarika' and *of source of five Bhutas*, but here the case is not so. What is more conclusive is that there is not even a mention of five *Tanmatras* in the Charaka Samhita and distinctly declared that the five *Bhutas* only are created from *Ahankara*, and that they are the source of *Indriyas* too.

Even though Yajnavalkya said तन्मात्रादीन्यहङ्कारात् yet it can be said that by the word 'Tanmatra' he does not mean the *Tanmatras* of Sankhya philosophy, and it is evident from the adjective एकोत्तरगुणानि . That word cannot be the adjective of *Tanmatra*. Therfore, the five *Mahabhutas* are denoted by the word *Tanmatra*. Moreover, we see in the latter part of the *sloka* the pronoun तस्य, the antecedent of which can be *Mahabhutas* only and not *Tanmatras*. But nowhere in these Slokas the *Mahabhuta* is spoken of. The use of a pronoun, its antecedent understood, i. e. not vocally uttered, is improper in Sanskrit Grammar. For this reason the word *Tanmatra* must legitimately mean the five *Mahabhutas*.

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By the word 'आदि' the antecedents *Bhutas* cannot be meant. It has been discused beforehand. Therefore by the word 'आदि' we are to mean the 16 *Bikar padarthas* beginning with the *senses* (*Indriyas*), which are the outcome of 5 *Mahabhutas*. Even Yajnavalkya does not mention the name of Tanmatras to describe क्षेत्र (4. 177), but says पृथिव्यादीनि . Therefore it is definitely ascertained that the view of Charaka and Yajnavalka are not different. The two commentators, Chakrapani and Vijnaneswara, of the above two works respectively are posterior to Iswarkrishna. So it seems that the original works of Sankhya dealing with 24 *Tattwas* being inaccessible to them, they followed the school of 25 *Tattwas* and tried to explain the text and have expressed the anti-school view.

Some scholars of the Sankhya system really adhere to the theory of 24 *Tattwas*, as is clearly proved by the Mahabharata, which says—

पश्यंस्तथैव चापश्यन् पश्यत्यन्यः सदानघ ।
षड्विंशं पञ्चविंशञ्च चतुर्विंशञ्च पश्यति ॥
चतुर्विंशति तत्त्वज्ञ अव्यक्ते प्रतितिष्ठति ।
पञ्चविंशतितत्त्वज्ञोऽप्यव्यक्तमधितिष्ठति ॥ (12.328.8)

Moreover, in the *Mahabharata* the word '*Avyakta*' has been used in the sense of different aspects of *Purusha* and not in the sense of *Pradhana* and this is the view of the old Sankhya teacher Panchashikha.

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पञ्चज्ञः पञ्चकृत् पञ्चगुणः पञ्चप्राणः स्मृतः ।
पुरुषावस्थमव्यक्तं परमार्थं न्यवेदयत् ॥ (12.120 12)

Thus we can decide that Charaka Samhita has followed the view of the Sankhya teachers who cling to the theory of 24 *Tattwas* but not 25 *Tattwas*. The view that *Sankhya's* "Creation is from Saguna Atma and the Indriyas" is outcome of Maha bhutas. (10)

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(10) vide BuddhaCharitam (12. 20-22) and Mahabharatam (12, 315, 10—15) and Yajnavalka Smriti (8-76-78)

N.B. This article is a synopsis of the interesting lengthy उपोद्घात (Preface) of the writer's commentary of Charaka Samhita betitled Charaka-Pradipika (चरक प्रदीपिका)।

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THE AGE OF AYURVED

BY

KAVIRAJ M. K. MUKHERJEE, B. A.

AYURVED SASTRI, CALCUTTA

Ayurved is not only the very foundation stone of the ancient medical science of India, but it is also the original science known to the civilized world, which has, in subsequent times, derived inspiration and light from this parent source. This finding is supportable on incontestible evidences of foreign writers and chroniclers too. The readers may be referred to the fourth chapter of the fourth volume of the *Imperal Gazeteer of India*, which eulogistically describes how this hoary science had attained its acme of perfection in all its inimitable eight divisions comprehending all the dapartments of human knowledge, concerning the medical requirements of diseased humanity, and how on the basis of the Hindu System of Medicine and Surgery, the modern achievements of the Occident in the medical world have been developed. We have it on the authority of the record left by the celebrated Arabian scholar, Rhazes, that the two *Samhitas* of Charaka and Susruta, as authentic works, were translated into the Arabian language under the names of *Saras* and *Sarsas* in the middle of the ninth century of the Christian era. Till the seventeenth century of this era, the Arabian medical science was held as authority by the European physicians. The Arabic medical books were, in their turn, rendered into Latin translations, where mention is found of the *Charaka Samhita*.

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After the Vedic period followed the periods of glory and perfection of Ayurved, namely., (1) the period of original research and classical authors, and (2) the period of compilers and also of *Tantras* and *Siddhas* (chemists and physicians). This period witnessed the highest achievements of the science, and the cultural conquests of Ayurved beyond the confines of India, i. e., in the contemporary world boasting of the ancient civilizations of Tibet, China, Arabia, Persia, Egypt, Greece and Rome. Jacolliot very truly and appositely wrote, "We should not forget that India, that immense and luminous centre in olden times, was in constant communication with all the peoples of Asia, and that all the philosophers and sages of antiquity went there to study the "Science of Life." Probably, Alexander, the Mighty Conqueror, is responsible for the great influence of the Hindu Medicine on the Hellenic civilization, which came in close touch with the Indian culture and found the Hindu Healing System in its meridian glory surpassing all other systems of treatment in drug-therapy, toxicology and inquisitiveness. Even the great works of Charaka and Susruta are placed in 1,000 B. C. at the modest computation.

It is believable on the strength of cogent reasonings that numerous famous Greek philosophers among the early progenitors of the medical science in the Occident, such as Paracelsus, Hippocrates, Pythagorus, Gallen, etc. had adventured into the East, and set foot in the Indian seats of culture in quest of the healing knowledge of India to improve their own in the interests of suffering humanity. Hellenic and other ancient civilizations bear unmistakable internal evidences to establish their indebtedness to Indian medicine in the development of

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their own medical investigation and knowledge. It seems that India had developed her own medical science at least one thousand years before Hippocrates was born. Highly informative books have been written by M. Sylvian Levi (the famous historian), Lewis E. Von Norman, Nolovitch, and Nocholas, (the Russian traveller) establishing the visit of Jesus Christ to, and the gift of his education from, India. Those were the days when the world played the reversed role, and swarmed to this 'Land of Light' from Tibet, China, Persia, Arabia, Greece, Egypt and other countries and sat at the feet of the Indian *Gurus* to receive knowledge. India had her vast external trade with Rome and Greece, and Pliny actually sounded a note of warning that the flow of Roman gold to India in purchasing her costly spices and drugs meant the country's growing impoverishment. Captain Johnston Saint, M. A., an English student of Oriental Literature, in a lecture mentions the unparalleled advance India made in Medicine and Surgery, when Europe was simply groping for light in her cradle in Greece. Says he....."If this then is what we find in surgery, what may we not find in medicine from India, that vast and fertile country, which is a veritable encyclopaedia of the vegetable world. The Materia Medica of the ancient Hindoos is a marvel, from which both the Greeks and the Romans frequentely borrowed."

In fact, this highly rich *materia medica*, further enriched in subsequent times during the Buddhist day, when Dissection, Surgery, Midwifery, etc., fell into discount and disuse due to Buddha's widespresd tenet of sanctity of every form of life, is still the subject of wonder, admiration and allurement of the contemporary world of today. In fact, Ayurved was in its palmy

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days, when many civilized nations of the present-day world were the primeval denizens of the hollow of trees in forests, where they lived upon the raw flesh of hunted animals. Says Reverend F. E. Key, M. A., in his *Ancient Indian Education*..... ... Through Arabic channels Indian medical science had a great influence on the subject, as studied and practised in Europe in the Middle Ages, and even in the eighteenth century, the operation of *Rhinoplasty* was borrowed from India by European surgery." According to the dates given before, this plastic surgery must have been known to the Hindûs at least two thousand and five hundred years ago. In Charaka we find methods of administration of drugs, elaborately stated, and bearing wonderful similarity to those of the present-day use.

So far we have dealt with the dates of Ayurved as far back as history can carry us. But let us journey on farther back into the remote and hoary antiquity, into the frightening Cymmerian gloom of which, too, this science, indigenous to India, will be found to reflect its effulgence. According to the history of Ayurved, the Science emanated from Siva, the Lord of the Universe, and the Bestower of all good. But whatever is written or told, must be borne out by convincing logic, or if we are to deduce conclusions, they must also be supported by historical findings. This is the way, in which the history of the by-gone past is to be truly traced or detêrmined. Simple facts or simple reasonings cannot win confidence. They must be mutually substantiated before claiming acceptance. For, it is by this process and safeguard that false accruels to things of the past through ages can be filtrated and eliminated. Inferences are corollaries of reasonings, and facts which do not stand self-

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convicted in any stage in the course of the final conclusions developing from them, are acceptable truths.

History may be defined as

"इतिह इति पारम्पर्य्योपदेशेऽव्ययम् । तद् आस्तेऽस्मिन् इति इतिहासः"
(महेश्वर)

or

"इतिह ऊचुः वृद्धा इति ऐतिह्यम् । पारम्पर्य्यक्रमागत वाक्यमिति यावत् ।।"

But in coming down from generation to generation, accumulation to the genuine thing, of extraneous or magnified or distorted matters is inevitable, and these, accruels, which are not history, are uprooted by the above tests of rational history and rational arguments revealing truth.

This scrutinizing method have been followed in connection with the historic periods of Ayurved. Let us send ourselves on a trip to the immemorial pasts, and proceed on the path to lead us to Rome. Even if we fail to reach the whole truth on this path, we shall not at least be completing parts of our adventure on the wrong road.

History and traditions inform us that Ayurved is an *Upaveda*, and an appendix or supplement to the *Atharva Veda*. Some books, also, mention Ayurveda as the quintessence of all the Vedas.

"सर्वेषामेव वेदानामुपवेदा भवन्ति,
ऋग्वेदस्यायुर्वेद उपवेदः, यजुर्वेदस्यधनुर्वेद

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उपवेदः, सामवेदस्य गान्धर्ववेद उपवेदः,
अथर्ववेदस्य शस्त्रशास्त्राणि ॥'

(व्यासकृतचरणव्यूहः)

i. e, evêry Veda has an *Upaveda*, or supplementary part, Ayurved being the *Upaveda*, of *Rikveda* ; Archery, of *Yajurveda* ; *Musical Science*, of Samaveda ; and Science of Surgery, of Atharva Veda. There are some who read शस्त्रार्थशास्त्राणि in place of शस्त्रशास्त्राणि meaning there by Surgeery and Jurisprudence instead of simple surgery. Thus, the latter, too, is regarded as an *Upaveda* of the *Atharva-Veda.*

But *Brahma Baibarta Purna* clashes with *Charana-Byuha as follows* :—

"ऋग्यजुःसामाथर्वाख्यान् दृष्टवा वेदान् प्रजापतिः ।
विचिन्त्य तेषामर्थं वै आयुर्वेदं चकार सः ॥"

(ब्रह्मवैवर्तपुराण)

Thus, Ayurved is again the compendium or the essence of all the *Vedas*. But the *Samhita* of Susruta, extant in the modern days, mentions the opposite things that Ayurveda is the *Upaveda* of the *Atharva Veda.*

"इह खल्वायुर्वेदो नाम यदुपांगमथर्ववेदस्य

(सुस्रुत प्रथमोऽध्यायः)

Now, *Charanabyuha*, *Brahma-Baibarta Purana* and *Susruta* are uttering contradictory opinions. Apparently they are more or less conflicting to one another. But inconsistency may be

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reconciled to prove that every one of them is giving us true information, though the motives of expression in each case are different. For, the sources of Ayurveda are to be met with in all the *Vedas*, though in varying measures.

Though Ayurveda, as extant today, may be the *Upaveda* of the *Atharva*, Ayurveda is to be traced to all the Vedas. Of oourse, the *Rik-Veda* may claim the lion's share of Ayurveda, the *Rik-Veda* being the earliest chronicle, to which referênce of Ayurveda may be made. Perhaps, it was why Byasa in his *Charana-Byuha* mentions Ayurveda as the *Upaveda* of the *Rik*. Susruta was pre-eminently a surgeon, aud his *Guru* or great teacher, at whose feet he had sat as a disciple in Benares, was Devadas, the King of the place, and himself a professor of the surgical science. The *Atharva-Veda*, too, teems with details of the human body. It is for this reason that Susruta mentions the Ayurveda of his work as the *Upaveda* of the *Atharva-Veda*, his book being emphatically a surgical brochure, and the *Atharva-Veda* being a supplement of hymns, intended for more detailed instruction of mankind.

In the शान्तिपर्व (The Chapter on Peace) of the *Mahabbharata* by Byasa, we come across the mention of four kinds of *Vaidyas* or *Ayurvedists* in course of the description of the majesterial virtues. The four kinds are :—

(1) *Rogahara*, (2) *Vishahara*, (3) *Salyahara*, (4) *Krityahara*.

So, it is inferred that in those days Practice of Medicine, Toxicology, etc. were separate branches. Just as in the present days the Ayurvedic physicians are never surgeons nor do they

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mean to be such, similarly, in the time of Vyasa, too. they must have been in thê same condition. It may be for this reason that he has separately mentioned the medicinal and surgical treatments. He must have thus made the medicinal Ayurveda the *Upaveda of the Rikveda*, and the purely surgical Ayurveda, the *Upaveda* of the Atharava. It is not unlikely that the former Upaveda he meant to comprise even the medicinal part of the surgical treatment. It is quite probable that the subsequent *Rishis* or experts, such as Susruta and the contemporary specialists, brought both the departments in to the same compass and, compiled their *Samhitas* under the designation of general significance '*Ayurveda*'. Surgery must have prevailed at that time, and in the work of Susruta, too, the details of surgical treatment are given prominence. The conclusion seems reasonable that this was the reason why Ayurveda is mentioned by Susruta as the *Upaveda* of the *Atharva*.

This conclusion is borne out by a similar conclusion from the *Sutra-Sthana* of *Charaka*.

"तत्र चेत् प्रष्टारः स्यु श्चतुर्णामृक्सामयजुरथर्ववेदानां कं वेदमुपदिश-न्त्यायुर्वेदविदः ॥

i. e., if the query is made—"Of the four Vedas, which Veda is to be followed by the teacher in instructing Ayurveda ?" then.

"तत्र भिषजा पृष्टेनैवं चतुर्णामृग्यजुःसामाथर्वे वेदानामात्मनोऽथर्ववेदे भक्तिरादेश्या। वेदोऽह्यथर्वनः स्वस्त्ययनबलिमंगलहोमप्रायश्चित्तोपवास मन्त्रादिपरिग्रहाच्चिकित्सां प्राह।

i. e., thus questioned, a physician is to express his allegiance to the *Atharva-Veda*, dealing with all methods of treatment, such as.

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स्वस्त्ययन, बलि, मंगलक्रिया, होम, नियम, प्रायश्चित्त, उपवास मन्त्र,

Of course, one is not to understand that the physician is not to be loyal to the other *Vedas*, which also contain the fundamental truths or basic principles of Ayurved. The meaning here is this that the medicinal Ayurveda, too, belongs to the province of *Atharva-Veda*. In fact, of the Vedas the *Rik* and *Atharva* are the preponderating sources of the fundamental principles of Ayurved. But it is not an easy task to ferret out the materials of Ayurved lying scattered in the vast body of the *Vedas*. We will, however, present the theories of Ayurveda and its principles of treatment culled from different places of the *Vedas* to give an enraptured glimpse and insight into the antiquity of the science, stretching far back into Vedic ages, which date back, even according to the scrupulous western scholars, to the period between 4,500 B. C. and 6,000 B. C.

The honoured names of western scholars, such as Eggeling, Geldner, Hodkins, Maxmullar, Oldenberg, Whitney, Weber, Timmer, etc., may be greatefully remembered in this connection.

(To be continued.)

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MRITAGARBHA

(Death of fœtus in the uterus)

BY

DR. VINAYAKARAO BAPAT, AYURVEDAVIDWAN
SAGAR-SHIMOGA

During the course of pregnancy, the foetus at times, due to many causes, dies in the uterus. This is termed मृतगर्भ. Etiology :—Sitting in kukkutasana posture for a long time, (pregnant lady) sitting over uneven floor or hard seat, controlling or trying to control the Vegas – especially Vata, defaecation and micturition, over exhaustion, eating of hot, pungent articles of food in excess, eating food in a lesser quantity than what is actually necessary etc. may all act as causes for the death of the foetus in the uterus or for abortion.....Charaka.

If the Doshas increase in the pregnant lady, if she is irregular in her diet, if she sleeps over uneven bed or uneven floor, and if she indulges in grief, sorrow, spite, fear etc. then as a result thereof the foetus may die in the uterus. (Charaka).

The causes which are said to induce abortion may also act as causes for the death of the foetus. Syphilis, fever, poisoning, drinking of liquors, malformation of the uterus, obstruction in the food passage in the placenta (between the mother and the child) are the chief causes. If the pregnant woman suffers from high fever of 104° F or more, even then the foetus may die out of the great heat.

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Dosha and Samprapti :— The Vata vitiated by the above said causes affects the foetus and blocks the Pranavaha srotas or the Annavaha srotas and thus kills the foetus inside.

Symptoms :—The abdomen remains dull and inactive. It is broad and the surface is very cold. The woman feels the sensation of a stone being kept inside the abdomen. The heart beat of the foetus stops. (This is observed in the last few months). There is severe pain (resembling labour pains) but there is no discharge. The two eyes of the mother are loosened and appear as if drooped. The woman bends forward due to the pain as she cannot bear it. She is restless and giddy. The respirations are increased. The agony is great. There is a sensation to micturate and defaecate but no urine or faeces comes out. If these symptoms are present, then it should be thought that the foetus inside the uterus is dead.....Charaka.

The foetus may die at full time before labour pain actually begins. Usually, the foetus, as soon as it is dead, is expelled by the uterus. It is not possible to decide definitely in cases of abortion which occur in the first five months, whether the foetus died due to the abortion, or abortion resulted due to the death of the foetus. In the later months, it may at times so happen that the dead foetus remains inside the uterus for months together.

If the age of the foetus is four months or if it is older and such a foetus dies in the uterus then the movements of the foetus, which were hitherto observed, suddenly stops. The

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growth of the breasts is suddenly arrested or it may be retarded. The morning vomiting, if present, stops all on a sudden. The woman feels a kind of agony, restlessness, uneasiness, heaviness of the body, foetid smell in the mouth, and great indisposition to work.

Stoppage of the heart beat, arrest of growth (breasts, abdomen) are the chief symptoms. (But sometimes no symptoms are observed.)

Stoppage of the heart beat :— The heart beat of the foetus is not quite audible till the foetus is 24 weeks old. After this time if the patient is examined with a stethoscope, the heart beat of the foetus can be heard. But now if it is not heard even after repeated examinations, then it is to be suspected that the foetus is dead. Absence of the foetal movements and other usual symptoms are the assisting factors in deciding the case.

Arrested development — When the foetus is dead the uterus will not grow according to age of the foetus. But when counting the age of the foetus it is probable that many falacies may occur, the chief of which is that pregnancy may occur during the period of amenorrhoea. So the case should not be decided on this factor alone. It should be ascertained whether the uterus is gradually increasing in size or not. To find this out, the margin (boundary) of the uterus should be marked over the abdomen and the same should be measured a month later. Now if it is found that the boundary line is in

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the same level as before and has not gone higher up, then it may definitely be decided that the foetus is dead. The arrest of development of the abdomen, breasts and vagina may also be considered as important factors.

A sort of thin yellowish liquid may be squeezed out of the breasts when the foetus is dead.

Finally the patient should be examined under X' Ray. This is the most accurate diagnosis. The bones of the head overlap when the foetus is dead.

It is not easy to decide whether the foetus is dead or not. It is possible that even the most intelligent physician is deceived many times. So, it is better to wait for a few weeks for definite symptoms to occur in doubtful cases. There is not much harm to the patient, if proper treatment is not carried on when definite symptoms are not present.

Treatment :— There is difference of opinion in the treatment of this disease. Some say that the amnion along with the foetus should be forced out by the administration of powerful medicines, While others opine that the dead foetus should be removed by a skilful surgeon who is capable of doing it. And the remaining few are of the opinion that Mantric treatment should be performed.....Charaka.

According to the modern medical science, manipulation or surgical interference in this disease is to be abandoned as far

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as possible for the fear of unnecessary infection into an aseptic area. Medicines should be tried in the beginning. The surgical treatment should be the last resource. Mantric treatment is not of any avail, but if the patient desires, it may be carried on along with other treatment just to pacify her.

Luckily, in most of the instances the foetus is thrown out within a short period after its death. But sometimes in rare cases it will be held up in the uterus, even when difinite symptoms are present. Treatment is necessary only in such cases. Medicines, useful in delayed labour, may be tried. If necessary the os may be dilated and as a last resource the foetus should be extracted by the hand or forceps.

The patient should eat boiled rice mixed with sugar and ghee or the yusha of **माष** along with ghee. Oils which have hot properties may be rubbed on the lower abdomen, the groins, thighs, waist, sides and to the buttocks.....Charaka.

After the dead foetus is removed, **सुरा**, **सौधु**, **अरिष्ट**, **मधु**, **मदिर** or **आसव** (different varieties of liquor preparations) may be administered in full dose according to the strength of the patient. By this the uterus is purified and the woman forgets her troubles. She feels happy. Heareafter she should be given nourishing tonic foods. Ghee may be given. This treatment must be continued till she regains her original health.....Charaka.

The lady should further betreated by Snehapana**स्नेहपान**, oil,

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enema (वस्ति) and good foods which are carminative, nutritive and which allay the vitiated Vata.

If the foetus dies in the uterus at full time, then it should promptly be removed and the patient treated with Sneha drugs.

Mustard, Asafoetida and Saindhava salt should be rubbed in rice water and be administered. This forcibly extracts the ded foetus.....यो. र. ।

The other usual medicines which are beneficial in delayed labour may also be tried.

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News and Notes.

Prof. Benoy Kumar Sarker, Calcutta the following address :—

"Ayurveda is one of the greatest achievements of creative India and among the Indian world-conquerors of ancient and mediaeval times we have to count the heroes of ayurvedic medicine. It is erroneous to believe that the expansion of Hindu culture in Asia and Europe was consumated only by the followers of Buddha and his faith. The 'digvijava' of Indians in the world outside India was per formed by legions of Indian celebrities who had no profession connection with any religion, Brahmanical or Buddhistic. In Burma, Siam-Indo-China, Sumatra, Java and other lands the laws and morals of Manu constituted the foundations of society. The poets and philosophers who formulated the ideals of the Ramayana and the Mahabharata, as well as the architects and sculptors who gave shape to those ideals, were also some of the Indian world-conquerors who contributed to the establishment of Greater Indian in foreign countries.

"Charaka is like Manu, Valmiki, Vyasa, Buddha and others one of the embodiments of Hindu '*digvijya*' or conquest of the quarters. In Tibetan paintings of the middle ages we can see the professors of Ayurveda lecturing to the scholars in their homeschools. While in China I came in contact with persons in whose possesion I saw Chinese texts of the Suidynasty in which the great Hindu metalurgists Nagarjuna was named the 'Snake-Tree' and was venerated as a profound master of medical science.

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"Throughout Moslem Asia from the west of the Punjab up to the end of the Saracen Empire the schools of Charaka and Vagbhat were held in esteem, thanks to the Arabic translations of Sanskrit texts. In earlier times the ancient Greeks as well as their successors the Romans were used to some of the drugs popularized by Hindu masters. Towards the end of the Middle ages, again, it was in search of the spices as well as the drugs that the Europeans discovered the new routes, etc. the scientific tenacity of Ayurveda through millenniums and its 'digvijava' in the four quarters of the world are two of the most solid realities of world–history and inter-national culture.

"Even now Ayurvedic treatment and drugs are exhibiting their mettle and holding their own in the teeth of tremendous competition from the European system of medicine. Ayurveda is indeed witnessing a renaissance on account of the patriotism, nationalistic self-sacrifice, and swadeshi enthusiasm of Kavirajes. The time is not distant when the Government, more and more sawarajified as it is going to be, will be compelled to treat the Ayurvedic schools and colleges established by patriots with the same financial favonrs as the medical institutions of the European brand. We can then look forward to a new epoch of 'digvijaya' for Ayurveda in the two Hemispheres.

While lecturing as Guest-professor in the Universities of America, I was told by culture-leaders, scientists and philosophers that what India needed to-day for the etablishment of Ayurveda as a world–science was the deputation of Indian specialists in this system

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to the laboratories and clinics of the U. S. A. There they would have to carry on their demonstrations in contact with the American experiments in modern medicine.

"In France also I was advised by zoologists to impress upon Indian Ayurvedists the importance of going over to the continent and demonstrate the science of poisons as developed in the schools of Charaka and others.

"It seems to me that there should be an organized effort to-day to employ a number of Kavirajes exclusively in Ayurvedic research without much attention to medical practice. India cannot afford to keep Ayurveda in the condition in which it was in the days of Chakrapani.

"There is another problem of extraordinary importance with regard to the future of Ayurveda. Large industrial establishments require to be taken in hand by financiers in co-operation with the Ayurvedic experts in order to manufacture Ayurvedic drugs and medicines on a large scale so that the remedies prescribed by the Kavirajes may be had for the asking and at reasonable prices. This is an industry well worth the attention of Indian's economic planners."

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Ayurvedacharyya Pandit Sivas Srma has been elected, a second tim, President of the Ayurved Congress the 29th session of which is going to be held here in the third week of December of the अध्यापक सम्मेलन attached to it Pandit KJ. Gnanendra Nath Sen, B.A. has been elected as the President. The following gentleman are the elected section President Bhisagratna Lakshmi-cati B. A. M. B. C. M. (स्वास्थ्यसम्भाषा परिषत्), Pandit Kishori Dutta Sastri, Pranacharyya (विष चिकित्सा सम्भाषा परिषत्) and Kaviraj Manindra Lal Dasgupta M. A. M. B. आतुररक्षा सम्भाषा परिषद

Kaviraj D. N. Roy M.SC, Kavisekhar of Calcutta, the Sir J. C Bose Prizeman of Madras university came here to attend the state Festival of Russerah. He was cordially received by the vaidyas and invited to the festival Durbar of His Highness the Maharajah. For want of time Kaviraj Roy could not address the local Ayurvedists on his special subject of Tridosha, a lecture on which was however, arranged at Bengalore, which he visited both on his way to, and back from Mysore Mr. M. Moyan, M.A., presided on the occasion and spoke eulogilingly of the deep erudition of Kj. Roy, whose valuable book *Principles* of *Tridosha*' has already attracted the international attention of the world's savants. Sj. Roy spoke for half an hour and highly impressed his learned audience.

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Reports of Societies

The following Constitution has been sent to us for publication for information of the Vaidya public. There is also a request for our comments in this connection. We do not exactly know if the 8th Resolution of the Poona conference, referred to here, has been acted upon in the different parts of India in the organisation of the Mahamandal. So far as we know, Bengal has no record to show either in the letter or in the spirit of the said resolution. We reserve our fuller discussion of this all important subject at present. M. K. M.

The C. P. Govt. is contemplating the granting of subsidies to the extent of some Rs. 250 to Vaidyas and Hakims who want to settle in the rural area. The sum is repayable in easy instalments after completion of two years of practice.

Under the auspices of the Ayurved Dacca Hitaisini Sabha the eminent Kavirajes of Dacca city met in the Dacca Ayurved college to listen to highly informative and illuminating lecture by Kaviraj M. K. Mukherjea, Editor, Journal of Ayurveda. Kaviraj Mukherjea, with his wonted eloquence and mastery of subjects, treated the appreciative audience to a lengthy speech extending over an hour, and dealing with a comprehensive variety of topics of the Ayurvedic world of to-day. He especially emphasised the present move for state recognition, and its remedy by incorporation of Ayurveda under 'Varsity Faculties.

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Andhra (Dravida) Vaidya Sammelan

The name of the association shall be Andhra (Dravida) Vaidya Sammelan. It was constituted in pursuance of the 8th resolution of the 8th Session of All India Vaidya Sammelan held at Poona.

Objects—To establish a Central Orgnisation of Vaidyas in the Andhra (Tamil) Country, to affiliate all medical institutions to it and to promote the progress of Ayurveda through its efforts.

Constitution—I. There shall be three classes of members.

(1) Patrons :—Patrons shall be those who pay Rs. 25/- in one instalment and in addition an annual subscription of Rs 3/- or those who pay a donation of Rs. 100/- in one instalment.

(2) Supporters :—Supporters shall be those who pay an annual subscription of not less than Rs. 3/- to help the cause of the Sammelan.

(3) Members of Vaidya Sabhas.

II The Vaidya Sabhas shall be contituted as follows :—

(A) There shall be a Pradhamika Vaidya Sabha in each town, Ward, Village or group of Villages according to local conditions, whose membership shall consist of not less than 20 Vaidyas.

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(B) Qualifications of Vaidyas shall be as follows :—(i) They shall have passed the final examinations in any recognised Ayurvedic or Unani institutions, (b) or they shall have studied under a recognised Guru and shall possess the minimum qualifying knowledge equivalent to Laghu Traya.

(ii) They shall be certified in writing by any two members of the Sammelan as having the minimum qualifying knowledge.

N. B —Laghu Traya means Sarangadhara Samhita, Dhanvantari Nighantu and Madhava Niddanam or other books enabling a student to secure equivalent knowledge, in any language.

(iii) Any Vaidya who by heriditary knowledge or by guru parampara is a reputed practitioner of any branch of the Healing Art, may, on the recommendation of any two members of the Vaidya Sabha, be admitted as members of Pradhamika Vaidya Sabhas.

(iv) They shall be over 21 years of age.

(v) They shall pay a minimum subscription of one Rupee per annum and shall submit an application for admission in the prescribed form.

(C) The members of any Pradhamika Vaidya Sabha shall elect five of its members as its Executive Committee or Panchayat. The members of these pahchayats shall constitute the Taluk Vaidya Sabha or District Vaidya Sabha where the Taluk Sabha does not exist.

(D) One of these five members shall be elected its President, one Vice-President, one Secretary and one Treasurer and one Assistant Secretary.

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(E) Out of the subscriptions collected by the Pradhamika Vaidya Sabha from Vaidya Members 0-4-0 in each Rupee shall be sent to the Andhra (Dravida) Vaidya Mandali, another 0-4-0 shall be sent to the Taluk Vaidya Sabha or to the District Vaidya where the Taluk Sabha does not exist. The balance of 0-8-0 in the Rupee and all other collections by subscriptions or donations may be retained for expenses of the Local Vaidya Sabha. Members who wish to subscribe for the Journal of the association shall pay in addition Rs. 2/- annually. Every Vaidya member shall be a member of only one Pradhamika Vaidya Sabha, He shall not be admitted as a member of any other Pradhamika Vaidya Sabha.

(F) The Taluk Vaidya Sabha shall be constituted at the places approved by the Andhra (Dravida) Vaidya Mandali and shall consist of the members of the panchayats elected as in clause II. C.

(G) The Taluk Vaidya Sabha shall elect 10 per cent. of its members as members of District Vaidya Sabhas but where Taluk Vaidya Sabhas do not exist the members of the panchayat elected directly by the Pradhamik Sabhas shall constitute the members of the District Vaidya Sabha. The Taluk Vaidya Aabha shall pay 0-8-0 in each Rupee of subscriptions collected by them to the District Vaidya Sabha.

(H) The District and Taluk Vaidya Sabhas and the Andhra (Dravida) Vaidya mandali shall elect one President, one or more Vice-Presidents, one Secretary and one Treasurer and one or more assistant Secretaries, out of the members, who may be honorary or paid according to local conditions.

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(I) 10 per cent of the members of the District Vaidya Sabhas shall constitute members of the Andhra (Dravida) Vaidya mandali.

III. *Recognition* :—The Pradhamika Vaidya Sabhas and the Taluk and Distric Vaidya Sabhas shall be affiliated to the Andhra (Dravida) Vaidya Mandali and shall be recognised by the same.

IV. (a) Andhra (Dravida) Vaidya mandali be constituted as in subsection II. H. shall be the Standing Committee of the Andhra (Dravida) Vaidya Sammelan.

(b) These members of the Standing Committee thus elected shall be the deligates to the All India Vaidya Sammelan or the Annual Conference.

V. The Cabinet of the Working Committee.

The President of the Andhra (Dravida) Vaidya Sammelan shall nominate members of the Working Committee of the Andhra (Dravida) Vaidya Sammelan, who shall not ordinarily be less than 12 not more than 25, and shall, as far as possible, be representative of all the Districts. The President of the Sammelan shall have power to nominate additional 5 members to the Andhra (Dravida) Vaidya Mandali for the time being to represent the unrepresented areas or classes of members and may also co-opt any members or non members to the Working Committee for expert advice from time to time.

The Vice Presidents, Secretary and other officers of Andhra (Dravida) Vaidya mandali and Ex-president of the Andhra

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(Dravida) Vaidya Sammelan shall be ex-officio members of the Working Committee. The meetings of the Standing Committee and of the Working Committee shall be held at the request of the President or the chief secretary at any place and time for transacting the business of the Association. The quorum for a meeting of all meetinge of the Sabhas and the Committees shall be five. All actions of the Working Committee shall be subject to the approval and revision by the next meeting of standing Committee.

VI. There shall be Annual Conference called the Andhra (Dravida) Vaidya Sammelan ordinarily once a year or more than once as-decided upon by the Conference or the standing committee.

—:o:—

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CORRESPONDENCE

Challenge to Dr. Gilder

FROM AYURVEDBHUSON G. M. ABHYANKAR

The Hon. Dr. Gilder, our Congress Minister, has included Ayurvedic Scientific preparations Asavas and Arishtas under the classification of wines.' Dr. Gilder being a graduate of allopathic medicine it is quite natural to have his apathy towards Ayurved, and its medicines. Vaidya and Pharmacist congratulated him when he declared this he was going to give equal status to Vaidyas and Doctors. An act was accordingly passed but at that time nobody had guessed or had the slightest idea that the Minister's motive was quite different. About Prohibition the Ayurvedic people have congratulated him but at the same time condemned him for his autocracy to classify asavas and arishtas under wines.

If Vaidyas have got equal status, why there should be such restrictions on Asavas and Arishtas and not on allopathic tinctures containing more than 45 per cent. alcohol ? This clearly shows his hatred towards ayurvedic medicines and love towards allopathy. It is a gross injustice and may be condemned. Why should he not declare openly that he wants to ruin ayurvedic System and encourage allopayh ? Can his Prohibition Guards prove that the drunkards are taking asavas and arishtas for their craving of wine ? I was wonderstruck when he rêplied to hee dtptation headed by Appashastri Sathe, that your ayurvedic

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does not come under Gramodyog. I am extremely sorry that his actions are quite contrary to his assurances and he was determined to suppress Ayurvedic System. Does he suppose that those who visited him are self-interested people? Owing to these restrictions on asavas and arishtas, Ayurvedic Pharmacists have suffered heavy loss and helping unemployment. Congress boasts of Indianisation, encouragement to Indian industries. But what is practically proved?

Are restrictions on Asavas going to help Indian industry or to kill it? I leave this point to any reasonable person to decide for himself.

I hope the Hon. Dr. Gilder will review and think deeply and clear his opinions about Ayurved and its medicines.

The following Associations, deputations, scientists tried their utmost to prove scientifically that Asavas and Arishtas are not wines but medical preparations useful in the cases of diseases and can't be substituted for wines.

(1) Ayurved Sanrakshak Mandal.

(2) Ahmedabad Ayurvedic Association.

(3) Ayurvedic Pharmacies Association, (Bombay).

(4) Maharastra Chamber of Commerce.

(5) Mr. C. S. Marathe, B. Sc., Analytical Chemists.

(6) Pandit Shiv Sharma, Persident All India Ayurvedic Conference.

(7) Kj. M. K. Mukarjee, B.A., Vaida Shastri, Editor, Journal of Ayurved.

(8) And other Individuals.

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A Valuable Advice to the Readers.

—Readers are requested to help us in making this prescription known to one and all, young and old, rich and poor, by showing this paper to their friends, relatives and neighbours. By doing so they will be doing a good service to their Motherland.

I am the son of a respectable well-to-do- man. In my young age I got entangled in evil company, and falling a victim to varied diseases, my youth was wasted. My rosy looks became pale, my body became weak and my eyes sunk into the sockets. My friends and relations used to ask me the reason of this, but I could not confess the truth to them but I went on spending exhorbitant sums of money secretly after well-known Doctors and in purchasing advertised medicines but all were fruitless. At last I was tired and gave up all hopes. Luckily I chanced to go to Kashmir on business. One evening I was airing, I happened to arrive by the foot of a mountain two miles distant from Sri Nagar. It was very cold. I was lamenting over my lot and condition when of a sudden, I saw a hairy Mahatma, coming towards me. His looks shown with a brilliancy. When he came near me, he saw me shivering in cold and enquired if I was suffering with cold. I was frightened at first but later I mustered up courage and replied in the affirmative. He felt pity on me and gave me a green herb to eat. Dear readers, I solemnly declare that within less than a minute my body became warm like fire. Seeing this miracle I fell on Mahatma's feet and tears instantaneously flowed from my eyes, He enquired from me in a sympathetic manner the cause of my being alone in the jungle at sunset and weeping. I confessed to him truthfully my painful tale. That honest Sadhu told me that if I resolved honestly, he could liberate myself from these evil habits and highly profit if I placed my service for the welfare of the public. With folded hands I faithfully promised to do as advised. Then the Mahatma took me to his Cottage. There he dictated to me one medicine to eat and one for massage and got a solemn promise from me to give it to others who are in the same sad state I prepared the medicine according to the directions of Mahatma and gave them a trial. I honestly declare that within seven days my trouble disappeared and vitality and strength was restored like electricity in such manner that I could not control myself. But I continued the medicines for 15 days as directed by Mahatma. I could easily digest 3 to 4 seers of milk daily. My body became rosy, strong and robust. It is needless to say that I felt like a man. It is since 11 years that I have not felt the need of any medicine. By the Sadhu's grace I have now 3 sons and thousands of people have regained their vitality and manhood with this medicine. The sun may rise from the West instead of the East, but this medicine is an unfailing remedy. According to my promise with Mahatma I am advertising this medicine from place to place in every home. This medicine cures like magic all diseases such as loss of man-power, weakness, Diabetes—fresh of chronic, weakness of nerves, and veins, getting manued and infirm etc. In short this medicine gives you true health and vigour. Healthy and fastidious can enjoy the real pleasure of youth. If you want to enjoy the bliss of youth in your old age, you must try this medicine. It can be taken in any season. It does not contain any intoxicant or harmful ingredient. PRICE—Kashmiri Pills for 15 days 30 dozes Rs. 5/- Kashmiri Massage Oil, One phial Rs. 3/- Never in your life you will need any other medicine after taking this medicine.

N. B.—I am not a Doctor or Physician : nor this is my occupation. Hence no one should write to me for any other medicine. This wonderful medicine has saved me from the jaws of death, therefore I am fulfilling my promise It is sin for me to make any profit from the sale of this medicine according to the behest of Mahatma. Hence no one should send for more quantity of this medicine than what is necessary. If this medicine does not cure you, you can honestly say so and get a refund of your money. If inspite of this, a man does not take the benefits of this medicine, it is his own bad luck. From foreign countries 20sh. in advance with the order.

Address :—**B. Mulkh Raj,** **Post Box No. 27, (D788) Amritsar (India)**

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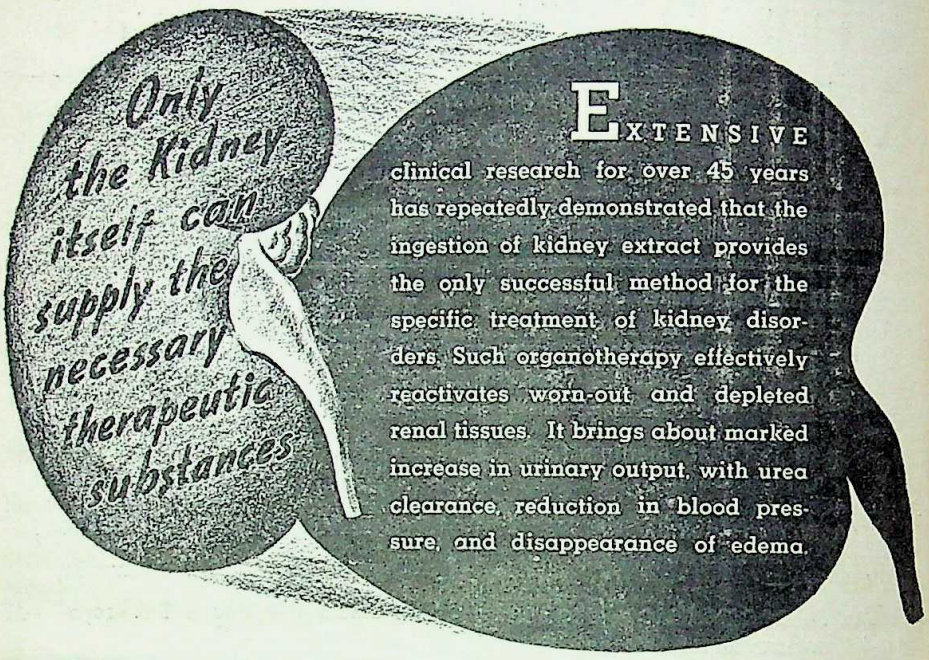

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The Journal of Ayurveda

Vol XVI DECEMBER, 1939 No. 6

Past and Present

The final results of presidential election in connection with the 29th Session of the Ayurved Congress to be held at Jodhpur this month must have given satisfaction to the vast majority of the vaidyas taking interset in the progress and welfare of Ayurveda. A new departure is marked by the successive election of Pandit Siva Sarma as President-in-chief for two successive years. A tradition was created last year in the annals of the Mahamandal by the recognition of young age as fit to adorn its presidential throne. The return of the self-same youngest occupant to the position of the presidentship ratifies the soundness of the past year's decision. Pandit Sarma must have grasped the complicated situation of the Mahamandal thoroughly well during his expiring tenure and let us hope his renewed term will be signalised by achievements sorely needed to remove the black spots of the Mahamandal, and make it a truly all-India body and a real force in the country. We pray that he may not fall short or wide of all expectations largely entertained of him.

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The sectional presidents, too, are veteran and learned men and the valuable contributions of them are calculated to guide our glorious science in the right channels of reclamation and improvement,

* * * *

The race of Prachina प्राचीन Vaidyas is all but extinct. The small courageous band, that is audacious enough to keep the ancient flame alive, is threatened with annihilation or relegated into the background. But what is the real background of the glorious history of hoary Ayurved, the great "Science of Life" ? A finished product of medicine, embracing the holy line of alleviation of human sufferings, had before his alert eyes the blazing motto "नात्मार्थं नापि कामार्थम् अथ भूतदयां प्रति." The necessary corollary of this sacred inspiration was 'अजरामरवत् प्राज्ञो विद्यामर्थञ्च चिन्तयेत्.' The acquisition of gold was thus governed and conditioned as a subsidiary pursuit 'धनैषणा' meant for the mere exigencies of existence and spiritual welfare. In short the 'guinea's stamp' never constituted the criterion of a healer's worth. 'Not a successful physician but could be regarded as an unfathomable ocean of Ayurvedic lore' was the picture of yore. His sole capital was his knowledge which he religiously made grow from more to more. So, when the lime-light of success and fame in the worldly and material sense illumined his deserving self, he shone in the full brilliance of his

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precious depth of erudition. Even those, whom Fortune neglected as her chosen unfortunates, eminently ranked in the foremost grade of deep-read wise heads. In fact ill-baked unworthies were rarely known. But alas,! what an ugly contrast is to be witnessed in the present days with but very solitary exceptions ! Most famous Ayurvedists rise to eminence with modern tactics which are not always unquestionable. The bane of modernity cannot be otherwise, especially when even mediocres or misfits stand a chance of unmerited success. So, our so-called stalwarts may exhibit the tragedy of being hollow when judged by the real standard of learning. How does our science then stand in popular eyes in the circumstance ? The cult of काञ्चन-कौलिन्य at the sacrifice of intellectual aristocracy and cultural supermacy is proving subversive of transcendental traditions. If we come really to realise our fallen position, we shall no longer be in the wood in the matter of Ayurved's regeneration in the full splendour of its glory and greatness and the present wrangle over path-finding for it will soon be a thing of the past. Let us hope good sense will dawn upon us and the refreshing spectacle of not an Ayurvedist but is an ocean of knowledge will again be an outstanding solid reality of the Vaidya world. The former ideal and ambition have to be revived if Ayurveda is to reassert itself.

* * * *

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Institutional training of Ayurveda is not an innovation in the annals of Ayurveda. In fact such education and treatment of a higher order was the order of the day in Hindu and Budhistic India. History evidences that the earliest conception of establishment of hospitals belongs to this ancient "Land of Light". Our mother-country boasted of well-organised Universities of international reputation drawing to its holy seats of learning greedy seekers of knowledge from all corners of the civilized world. 'Varsity Faculties awarding the highest state recognition, controlled the Ayurvedic studies of the country. Those were the days when the high dignitaries of Ayurvedic institutions were not non-vaidyas or Pseudo-Ayurvedists, who are the arbiters of Ayurveda's destinies to-day. Here is an insult to injury unknown in the former hay-day of Ayurveda's ascendency. The root cause of the present-day degradation of Ayurveda in universities or other institutions is to be sought in the mentality which has pusillanimity enough not to commision real Ayurvedists alone or at least as chiefs to monage or mismanage the affairs of their State. Freedom, Cultural or otherwise, presupposes the right to err as well, and failures are but pillars of success.

* * * *

A pious lady has passed away in the death of the mother of Sreejut Manmatha Nath Mukherjea. She

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has departed at an uncommon old age of ninety, leaving behind his worthy and only surviving son, who is a retired Acting Chief Justice of the Calcutta High Court. Peace be to her soul now in the blissful bosom of the Maker ! Our sincere condolences to Sir Mukherjea in his great bereavement. In connection with the deceased, skips to our memory a felicitous story narrated by Sreejut Mukherjea himself on the occasion of the first memorial meeting of the illustrious Kaviraj-shiromani Shyamadas Bachaspati. Years ago Dowager Mukherjea had been given over by the then medical experts of the metropolis. The Kaviraj-Shiromoni was then called in. He examined her with close attention, and then requested the revered lady to try his medicines which would cure her. She rapidly recovered and has lived after that for as many as seventeen years. This instance should sever as an illuminating achievement of Ayurveda to the doubting Thomases, whose unreasonable scepticism bore us sorely in season and out of season.

* * * *

The Ayurvedic Parliamentary Committee formed in Madras to contest seats in the first election of the Central

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Board of Indian Medicine on an organised scale will meet with the approbation of all right-thinking lovers of Ayurveda. A resolution to form such a committee was taken in the Tenali Ayurved Conference, in which we happened to be present in course of our crusade in Madras against the governmental restrictions on Asavas and Aristas. The system of election was to be introduced after the first three years of the inauguration of the Board. But the 'Interim Ministry before the Congress acceptance of office was influenced by vested interests to order a prolongation of the nomination of the initial stage. We do not know if the same injustice may be repeated now that the Congress has relinquished office. Though we may not have seen eye to eye with the Congress Ministries in all measures of public welfare initiated by them, we must admit it would be nothing less than a tragedy if they were to be totally upset with vengeance by the parties in power stepping into their shoes. Let us, however, hope for the best. Now that the aforesaid resolution has been given effect to, and the committee has been formed with an able president in Ayurvedacharyya M. R. Samey, M. D. Ph. D., D. P. H., Kt., Vaidyabhusan, we may hope all the seats to be filled by election will be captured by accredited representatives whose honesty and ability are unquestion-

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able. We shall eagerly watch the progrees of the committee.

We had often been under the distressing constraint of passing severe strictures upon the Congress Government of the Provinces. No human being or human organisation is perfectly free from foibles. Though we have at times differed with their out-look as poles asunder, yet they were our people's Governments, and their personnels could not be accused of the least insincerity or selfishness. Now that they are cut of office, we can dispassionately judge the merits of their achievements, and our conscientious verdict is that some of their measures of public welfare had far-reaching beneficial effect on Ayurveda. We are not certain if they will still be allowed to continue to operate under the new regime. Far from us to grieve for Congress renunciation of office. We must accept the dictum that the Congress can do no wrong, however may our interest be affected by its decision. We know how to fight against the Congress with the most honest and honourable of intentions for righting of wrongs inflicted on us with no bad motives. The Congress has to-day withdrawn its mighty hands off the machinery of the country's administration which its able representatives

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were running with surpassing ability and excellence, even within the circumscribed bounds of the niggaredly and narrow constitution, for solving the bigger and main issue of India's independence. Let us wait developments instead of stressing what we may stand to loose but temporarily.

The proposed 25 p. c. cut on grants for the city's hospitals and dispensaries by the Calcutta Corporation must appear as a preposterous attempt at retrenchment. There may be a necessity of reduction at times under emergent circumstances. But in a Civic Body with an income of surpassing figure exceeding the total amounts of revenues of smaller provinces like Assam and Sind, the very thought of depriving public institutions for alleviation of people's physical sufferings of annual benefactions is queer and nauseating. Are there no thousand or so departments and sides where curtailment of expenses are warranted and have been over due ? Reduction of high rates of salaries and allowances, and strict economy of expenditures may provide easy solvents of the situation. Instead of that to starve nation-building or rather nation-saving activities, and pamper a non-sensical order of things ! There may be a drop of comfort in that there is

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no discrimination against Ayurved in this proposition of inchcaping by the corporation. But it goes without saying that these medical institutions of public utility mainly or largely dependent on the charities of hard hit by the proposed partial withdrawal of help. The existence of some of these may be threatened with dissolution by the bolt from the public. Others may make adjustments narrowing the scope of liberal and efficient service to the ailing unfortunates knocking at their doors for relief. It is high time that the authorities of these institutions bestir themselves, even if the Corporation may ultimately exhibit the good sense of restoration of the cuts. If the authorities are active they can create permanent funds from numerous other sources to stabilize the existence and efficiency of their dear institutions instead to mere uncertain mendicancy here and there.

If the War clouds have clouded the prospects of Ayurved also beyond the boundry of India, it is nothing very strange. Though war at time inevitable, the triumphs of peace are to be prized more than the victories of war. That Ayurveda is not without possibilities of reasserting its supreme position of a cultural conquest in

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the medical world was adumberated by us in our Hampi Address. We are glad to find that at last one of our famous philosophers has actively put foreward the claims for Ayurveda as a living science the studies of which may benefit the world, during his visits to continental universities in Europe. We hope Dr. S. N. Das Gupta's example of genuine regard for Ayurved may be emulated by our scientists and philosophers of world-wide celebrity, who are not very infrequently honoured with invitations to preach their cults of the swell-known seats of learning of the west. If chair of Ayurveda are created in the universities of the Occident the Ayurvedic world is ready to supply competent teachers efficiently to occupy them. Prof. Benoy K. Sarkar has also put in some thought for Ayurveda during his association with foreign universities as guest professor. Our thanks to all such patriotic gentlemen. Let us hope inspite of all barriers Ayurveda's recognition beyond the seas will not be a distant phenomenon.

M. K. M.

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TRIDOSHA THEORY EXPLAINED

BY

BHISHAGRATNA A. LAKSHMI PATI B.A., M.B., C.M.

The Properties of Vayu, Pitta, Kapha.

1. Vatha is the same as Vayu. Vayu is the same word as *Bios*. Bios means life. Compare Biology—science of life. Vayu similarly denotes life.

Take for instance, the working of an automobile engine, in which, there are essentially 3 systems. The sparking system is comparable to the nervous systêm in the human body. The power which gives the spark is comparable to Vatha. It is not the battery. It is not the wires, it is not the plugs, it is not the spark but it is the power, it is the unseen agent. which is comparable to electricity but it is not electrtcity. It is the power of life—Praana—that is what is understood by aVyu or Vatha. In the unicellular organism, it is the cellforce. It is chaitanyam—or Kriya Sakti, it is a power similar to the one, that is contained in a bit of magnetized iron and that is lost when the same bit is heated and demagnetized.

In the complicated human body, it represents the power behind both the central and the sympathetic nervous systems. Vayu is the leader of Pitha and Kapha, the bestower of power to them. Vayu has five divisions having different functions corresponding roughly to different nerve cntres or plexuses in

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the body. 1. Praana in the chest. 2. Apaana in the Pelvis, 3. Samaana in the abdomen. 4. Udaana in the throat. 7. Vyaana throughout the body. They are like different Sub-stations in an electrical system receiving their supply from a common source.

The normal functions of Vayu are to cause Enthusiasm, to regulate Inhalation and Exhalation, the proper actions of speech, mind and body, the promotion of cellular activity, formation and protection of different tissues and the proper evacuation of excretary matter. In fact, it is Vata that is responsible for the birth of the child and for the maintenance of the human machinery. 'Thantra Yantra Dharah."

Outside the human body, it is the universal force that regulates the movements of the Sun, the Earth and the Stars in their orbits. Vayu, the atmospheric air, is symbolical of Vata but not synonimous.

2. *Pitta*—represents the combustion process in the automobile. In the human being, it represents the heat derived by the various biochemical processes that take place in the body. It is described as having five seats. 1. In the stomach, supplying the digestive fire. 2. In the liver and spleen, supplying colour to the blood. 3. In the heart, supplying intellect and memory. ("Hridayam Chethanaa Sthaanam." Heart is the seat of all activities including those of the mind.) 4. In the pupil of the eye supplying a power of vision. 5. In the skin, supplying the glow or lusture of the complexion, Pitta is comparable to heat, to fire, and to the sun. If Pitta

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is less, the digestion will be impaired. The colour of blood will be altered. The mental faculties become affected. The sight becomes dim or perverse. The complexion becomes affected, pale if it is decreased, and green or yellow if it is increased.

3. *Kapha*—represents the cooling system in the automobile, the water jacket and the lubrication. But for this system of lubrication, the engine will be overheated and will be burnt out. In the human body, the joints get dry, creaking, stiff and so on. There are five seats for Kapha also.

1. In the stomach, supplying the lubricant to moisten the food and to break it up. 2. In the Thoracic cavity, to prevent the heart from excessive friction or heat. 3. In the tongue, for the perception of taste and for maintaining the moisture in the tongue. 4. In the head, to lubricate the different sense organs connected with the brain. 5. In the joints, to keep them firm and to lubricate and protect different articulations. Kapha is comparable to the mobility and the coolness in water. The Moon is symbolical of Kapha.

Vatha, Pitta and Kapha Temperaments

The temperaments of individuals are according to Ayurveda attributed to heredity and environment of the embryo. The child is influenced by evolutionary changes due to time (Kala), the nature of fertilization and growth in the uterus, the food and habits of the mother and also by the constituent elements that make up the embryo, namely the Pancha Bhutas and the relative preponderance of Vata, Pitta and Kapha temperament in the

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parents. These congenital tendencies are also classified into Vata, Pitta and Kapha and combinations of these three temperaments. They are called the Three Prakrithis of man.

Kapha Temperament.

People with kapha temperament have a full and well nourished, oily, smooth, delicate and beautiful body with strong compact and steady limbs. They have profuse black hair. They are rather slow in taking food and in their habits and actions. They are steady in the gait and are less affected by hunger, thurst, heat and sweat. They have a clear voice and complexion. They are generally well educated, comparatively rich, strong and vigorous in sex life. They are generally calm and live a long life. Susruta considers that their temperament resembles that of a lion, horse, elephant. cow, bull, eagle or swan.

Pitta Temperament

Those with Pitta temperament cannot generally endure heat. They are easily susceptible to hunger and thirst, have a tendency to the hair getting prematurely grey, to wrinkled skin or bald head. They may have also soft, delicate hair of a dull yellowish colour (Kapila) and moustache. They have keen appetite and eat well. They are generally very courageous and irresistible in battle, but they cannot endure much hardship. The muscles and joints are rather unsteady and loose. There may be a disargeeable smell in the armpits, mouth, head and skin They are less virile. They are moderate in strength, general or scientific knolwedge and also in their means of livelihood.

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Susruta says that their nature seems to resemble that of a serpent, owl, cat, monkey, tiger, bat or mongoose.

Vata Temperament.

People with Vata temperament generally have their skin rough and dry and their bodies slender, have their voice rather low and indistinct. They do not have good sleep. They are predominantly raajasika in nature. They are talkative. They are quick to start any venture and suffer from a lot of worries. They are prone to fear, to be quick in love or hatred. They are quick in grasping things, but are also quick in forgetting. They cannot withstand cold, shivering or fits. The hair, moustache, nails, teeth, face, hands, feet and limbs are rough, brittle and easily cracking. The joints are creaky. Morally, they tend to be dishonest, jealous and thievish. They are generally weak, have less children and they are not flourishing either in health or wealth, because they are incapable of accumulating money.

According to Susruta, their nature seems to resemble that of a goat, jackal, hare, rat, camel, dog, vulture, crow or ass. Susruta—Sareera, Chap. 4.

If these qualities are overlaping and mixed up, they are called mixed Prakritis. Samaprakriti is a harmonious combination of Vata, Pitta and Kapha temperaments. Those who have a particular Pakriti are easily susceptible to diseases having similar symptoms. The prakriti or temperament also of each individual is therefore to be studied before any diagnosis or treatment is effected.

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The Western authors including the Greeks misunderstood the application of the three fundamental principles called Tridoshas and translated Vayu as wind—flatus, Pitta as bile and Kapha as expectorated Phlegm. It is wrong. These wrong translations have given rise to much misunderstanding of this science. These three—wind, bile and phlegm—are respectively the excretory products or debris (Malas) due to the action of Vata, Pitta and Kapha on the tissues.

Material States of Vata, Pitta and Kapha

In addition to subtle states described above and recognisable only by their physical, physiological and psychological properties, Vata, Pitta and Kapha have their material and concrete states as well. In the material states, they supply the nutrient materials required for the maintenance and growth of all the cells. According to Ayurveda, the human body consists of Nutrients, Cells and Debris.

Dosha Dhaatu Malaa Mulamhi Sariram.

The Doshas are nutrients, which surround each cell, penetrate into it and supply it with all the food material including oxygen.

The Dhatus are the cells and the federations of cells which we call tissues.

Malas are the Debris. The excreta, i. e. the metabolic wastes that the body has to get rid of.

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The nutrients are classified into three (i.e.) Vata, Pitta and Kapha. The tissues are essentially seven, Lymph, Blood, Muscle, Fat, Bone, Marrow and Sperm (Germ cells) and the Debris are essentially three, namely, Urine, Sweat and Stools.

The normal condition of all of these is required for the maintenance of health. When the equilibrium is disturbed, it is called disease.

What the average man understands by Vata, Pitta and Kapha. is the abnormal condition, which is predominant in disease.

The purpose of the treatment is first to remove the cause and secondly to purify the faults and to restore the equilibrium or the normal condition of the tissues. Charaka. Bk 3—7—34. If any one of the principles is in excess, it should be reduced and if in defect, it should be increased by supplying the necessary treatment by way of medicine, food or mode of living suitable for the purpose.

How to recognise these three principles ?

In Ayurveda, they have three sets of gunas or groups of properties of matter, by which Vata, Pitta and Kapha are easily recognised even by the lay man. These are like sign posts or mile stones on a road The Congress flag indicates encouragement of Khadder, removal of of the evils of Drink and Untouchability and Hindu-Muslim unity. Similarly, the yellow of Pitta means burning sensation, heat, wastage of tissues, perverseness of appetite and so on. Just as the Congress flag is not the congress itself, these symptoms are not pittta in themselves but they are due to Pitta.

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The Clinical symptoms of Vayu, Pitta and Kapha.

1. Vayu is dry, expanding in all directions like a gas, non-sticky, light, cold in action, penetrating, rough, active, exhibits astringent taste and light red or Aruna colour.

2. Pitta is slightly viscid, mobile (like liquid), non-sticky, hot in action, active, bitter, has smell of raw meat and green or yellow in colour.

3. Kapha is recognized by being viscid, motionless (as in Solid), slimy, heavy, cold to touch and in action, inactive, soft, sweet and white in colour.

Sometimes one, two or the three principles may be deranged and overlap at the same time and then you get overlapping of the symptoms. Then, we say, Vata Pitta are affected, Vatha Kapha are affected, Pitta Kapha are affected or all the three doshas are affected at the same time. It is the duty of the physician to recognize the various shades and combinations of the derangement and to offer the treatment accordingly.

The chief clinical symptoms by which deranged Vata may be identified are cracking of the nails and soles of feet, dryness of skin, fissures and cracks at the hair roots, numbness or loss of sensation, pain, loss of function as in Paralysis or excess of function as in a catch, spasm, stiffness or twisting of muscles and distention of abdomen, drying up of secretions as in Constipation, Aneuria and furred tongue, tissue-wastage, perverseness of functions of sense organs as in hearing, exaggerated

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sounds or deafness, unconsiousness, loss of sleep (insomnia), fickleness of mind, shivering, yawning, prattling and all functional disorders attributed to derangement of the nervoue system etc. There may be an astringent taste in the mouth and light red colour, the colour of dawn. They are enumerated as 80 in number but may be many more.

The chief symptoms by which deranged Pitta is recognized are a feeling of heat as if sitting near fire, as if burnt slightly or largely, a feeling as if smoke is coming out of the body, acid taste, thirst, internal burning of the body, execssive sweating, bad smell, thinning of blood or muscle, red patches, blisters or haemorrhage, yellow colour, jaundice, bitter taste in the mouth, smell of blood in the mouth, bad odour of breath, burning sensation in mouth, throat, eyes and anus, giddiness, sight suddenly getting dim and yellowness of urine, eyes, stools and nails etc. They are enumerated as 40 or more.

The chief clinical symptoms by which deranged Kapha is recognized are a constant feeling of satisfaction as regards appetite, lassitude, excessive sleep, numbness, heaviness of body, laziness, excess of saliva, expectoration of mucus, increase in faecal matter, hoarseness of throat, loss of strength, a fêeling of coating over chest, fullness in blood vessels, glands in the neck, stoutness of the body, loss of appetite, urticaria (itchy rash), white colour of skin, whiteness in urine, eyes, nails and stools etc. These are enumerated as 20 or more.

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Summary

The human body is supported by the three Doshas, seven Dhatus and three Malas. The three doshas are Vata, Pitta and Kapha. The seven Dhatus are—(1) Lymph, (2) Blood, (3) Muscle, (4) Fat, (5) Bone, (6) Bone marrow, (7) Germ-cells and three Malas are—(1) Faeces, (2) Urine and (3) Sweat. Materially the Doshas are neutrients. The Dhatus are cells and federations of cells and the Malas are the debris.

Disease is due to any distrubance in the normal condition of the body by the increase, decrease or perverse condition of any of the above The purpose of treatment is to restore the normal equilibrium. This is done by removing the cause and by the regulation of habits such as work, recreation and sleep or by the application of any method of treatment either by medicine, or food.

Enemas, Purgatives and Emetics are the main agents for purifying the body. Of the three, Enemas are the best for mitigating Vayu, purgatives are the best for checking increased Pitta and Emetics are the best for checking increased Kapha.

Of the substances used in treatment, oil, particularly Castor oil, is the best for checking Vayu, Ghee and Sugar for checking Pitta and honey for checking Kapha.

The abnormality of Vayu is known by pain, dryness and roughness of skin, Constipation or Diarrhoea, Distention of

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abdomen, acute nervous symptoms, or loss of function. For instance, Hysterical fits are due to excited Vayu and Neurasthenia is due to decreased Vayu. Pitta is known by burning sensation, bitter taste, giddiness, acute nature of the disease, yellow colour of eyes, skin and stools, swaet taste and ehronic nature of the disease.

Heating treatment is rcommended in Kapha diseases. Cooling treatment in Pitta diseases and Soothing treatment in Vata diseases.

Sweet, slightly acid and saltish substances check Vayu. Bitter, astringent and pungent sbustances check Kapha. Astringent, bitter and sweet substances check Pitta.

The temperaments of individuals, the abnormalities in disease, the properties of drugs, of food materials and of habits are studied in this manner, so as to facilitate the treatment of diseases.

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THE AGE OF AYURVED

BY

KAVIRAJ M. K. MUKHERJEE, B. A.

AYURVED SASTRI, CALCUTTA

——:॥:——

First of all, let us cite from the *Rikveda*, the earliest chronicle of Ayurved. In our treatment of the subject, the order followed will not be according to the priority of the Vedas. The *Rik* will be followed by the *Atharvan* in view of their being the repositories of a vast mass of materials of the original Ayurveda. The other twain is not, however, less important in point of useful informativeness. But the question of precedence, decided upon, is judicious for reasons obvious.

Rik-Veda

In the *Suktas* and *Mantras* of the *Mandals* from 9 to 112 of the *Rikveda* it is described that the *Vishak*, *Chikitsaka* and *Dhanvantaris* are the persons, who prescribe for diseases.

When the *Rishi* Chyavana was worn out with age and incidental infirmities, the Twins of the Aswini-Kumaras had rejuvenated him medicinally bringing back his youth and vigour.

युवं च्यवानं अश्विनं अरन्तम् ।
पुनर्युवानं चक्रतु शचीभिः ॥

Vide—(1—117—13 and 5-74-5.)

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When King Devodasa himself fell ill, a physician of the line of Angirasa treated him. He informed about the places of availability of medicines, and the sources of their good and suitable specimens. When the Royal patient came round, both the King and his great Physician sang praises of those remedies, i. e., described their properties.

यत्तौषधिः समागमत् राजान मसितावि ध।
विप्रः स उच्यते भिषक् रक्षोहामिव चातनः॥

So on and so forth.....Vide Rikveda, 10...97

Then, we have the theory of water therapy, which in modern scientific language is known as Hydropathy.

Water is described as the source of all medicines and is mentioned as the all-pervading therapeutic agent as follows :—

"अप्स्वन्तरमृतमप्सु, भेषजं उपामुत प्रशस्तये। देवा भवत वाजिनः।

Vide *Rik–Mantra* 1-23-19,

Then again, we come across laudatory hymns about varieties of वनस्पति, legions of ओषधि and medicines as instanced below :—

"शतन्ते राजन् भिषजः सहस्रमुर्वी गभीरा सुमति ष्टेऽस्तु वाधन्व दूरे निर्ऋतिं पराचैः कृतं चिदेनः प्रमुमुग्ध्यस्मात्।"

Numerous such other references are to be met with as one progresses through the vast body of the Vedic literature of the *Rik*.

Vide.....*Mantras* 1-24-9, etc.

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Many a *Rik-Mantra* describes the रस, वीर्य, विपाक and प्रभाव of ओषधि।

Thus

"अयो हारिद्रवेषु मे हरिमाणं निदध्मसि।
"इमां यनाम्योषधिं वीरुधां बलवत्तमाम्।
यया सपत्नीं बाधते यया संविन्दते पतिम्॥
"उत्तानपर्णे सुभगे देवजूते सरस्वति।
सपत्नीं पराधमे पतिं मे केवलं कुरु॥"
"उत्तराहमुत्तर उत्तरेदुत्तराभ्यः।
अथासपतीया मम साधराभ्यः,॥"

etc., etc. Vide Mantras 1-5-12.

The scholarly treatise of researches and experience, written by कक्षिवान्, दीर्घतमस औशिज, अश्विनीकुमार and others of ordinary merit and ability, detail knowledge regarding the science and its surgery.

As for instance

"तस्मादक्षो नासत्या विचक्ष अधत्तम् दस्रा भिषजाथर्वन्।"

and other references belonging to *Mantras* 2-1-15-116.

Those, who desire to establish the later origin of Ayurveda, are mistaken, and must have missed, even in course of their laborious, patient and close studies, the important internal evidence of the word '*Atharvan*, in the *Rikveda*. They should consider the fact that the contents of the *Vedas* and their subjects date from

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an indeterminable antiquity, their compilations only being made in the form of the *Samhitas* in the days of Vyasa, who made their clearcut divisions. The *Samhitas* should, however, be accepted as contemporaneous with one another.

That transparent water is beneficial and conduces to the excellence of complexion, and increase of vigour is mentioned in numerous *Mantras*, as

"आपोहिष्ठा मयोभुवस्तान उर्जे दधात नः। महेरणाय चक्षसे।"

"यो वः शिवतमो रस स्तस्य भाजयतेह नः।

उशतीरिव मातरः।"

Vide 10-9-1.

This is a familiar *Mantra* of the daily prayers meant to purify the water dedicated to the Supreme Being, who is worshipped.

An inquiry into the meaning of the वास्तोस्पति *Mantra* shows that advice is being given to plant orchid (flower) plants in the nursery, which is said to be beneficial. Even in those trees and plants suitable to the place of habitation, general properties (beneficial and injurious) are present. All these descriptions should be thoroughly convincing for the purpose of accepting the conclusion that in the *Rikveda* are inherent the sources of Botany.

Then the *Rikveda* shows the existence of त्रिदोष or त्रिधातु (which the modern physicians name वात पित्त and श्लेष्मा) which theory is the great pillar, on which rests the worthy weight of the

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entire magnificient edifice of the great science of Ayurveda of infallible conception. The equilibrium of the said trio of humours (if humour may be accepted as a suitable English equivalent of Ayurvedic Dosha or Dhatu) means health or happiness, whereas their derangements constitute Disease or Distress. This theory, too, is in the *Rikveda*. The *Rishi*, who discovered the *Tridosha* in the *Rikveda*, came to know also that the त्रिदोष is equilibriated by herbs or medicines. Here we find the basis of कायचिकित्सा.

"तिर्णो अश्विना दिव्यानि भेषजात्रिः पार्थिवानि त्रिरुदत्तमद्भ्यः ।
ओमानं शंयोर्मम बायसूनाव त्रिधातु शर्म वहतं शुभस्पती ।"

Mantras.....1-3-6.

Sayanacharyya, the famous commentator of the *Vedas*, has described this त्रिधातु as वात पित्त and श्लेष्मा, and that their equipoise is happiness or शर्म, which word is interpreted thus.

त्रिधातुः वातपित्तश्लेष्मधातुत्रयोपशमनविषयं सुखं बहतम् ।

The connection of सूर्य with पित्त, and that of वरुण (the Presiding Deity of water) with रस, and that of the God of Air with the *Vayu* of the body, are described. All these descriptions clearly point to the theory that पित्त is aggravated by the sun-rays, *Rasa* (रस) is increased by contact with water, and the systemic वायु is accentuated by storms and hurricanes.

In 10.....163 *Mantras* राजयक्ष्मा is described. Besides this, फुः फुस, वुक्क, उदर, अन्त्र, मूत्रनाड़ी, कोष and many such physical organs are incidentally described.

Vide...6-53-8, 3-36-8, 8-1-26, 3-50-6, 10-1-84, 10-163.

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Pertinently, and as apposite for illustration, are also described the physiology of the Digestive System (अन्नपाकप्रणाली), the generation of *Vayu* (energy) from it, its circulation, मांस, मेदः, स्नायु, etc.

Vide...*Mantras* 10–186, etc.

In associations of Evil Spirits are such mentions as रक्षोघ्न, सप्रक्षोवाधनम्, राजयक्ष्मघ्न, etc., and along with them are described the प्रभाव of औषध।

Vide *mantras* 10-87, 10-118, 10-45, 10-15, 10-62, 10-163, 10-164, 10-165, 10-166.

Thus we find an infinite quantity of materials lurking in the *Rikveda*, which must be called the genesis of Ayurveda by those, who have been directly conversant with all these pieces of information. It may also be averred that theories of Ayurved may also be established as of untraceable inception like the *Rik-Veda*, itself. The inference is quite reasonable that if any chronicle older than the *Rik-Veda*, itself existed, Ayurveda might be traced there as well. The *Vedas* are regarded by some reverent people as of 25000 years, standing, i. e., co-expensive with the age of humanity itself.

(To be continued)

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LOOK HERE ON THIS PICTURE AND ON THIS—*Shakespeare*

DR. G. L. DESHMUKH,

BOMBAY

---

1. Nothing like fret wood. It is easy to cut and fix. Chequered pieces for chair bottoms, sofas, partitions, backs of cup-boards, chiffenier etc. are available in different sizes. It allows no bugs to lodge and the chair is clean, lasting and inexpensive.

1. True, we all want little labour and greater ease with prepared articles. It lightens Carpenter's work for it is a made wood (Saw-dust pressed as warp and wuof by glue or some sticking substance dried and made for by water ; fret wood shrivels up and peels off). Bamboo cane-work, cane bottom is healthy, allows free air and does not tire out muscles as does a fret-wood bottom which by heat due to long sitting and the consequent sweating exhausts the skin and body specially in the tropics. God was wiser in giving us bamboo for it. Artificial leather rex-skin settee motor-seats especially of the owner driver is now-a days provided with free portabe adjustable cane back.

2 Nothing is so marvellous and magical as adrenalin ephedrin, synthetic ephazene, ephetonin in giving instantaneous relief in asthma. Old antispasmodics, e. g. ether, Lobelia Belladonna, Stramonium etc. are exhausting and ever lasting to the patient and the prescriber in the perennial treatment of this agony.

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2. If nothing is available how can a physician relieve the sufferer of his malady or should he simply console him stating that it is past-life sin and that he must bear it with a good heart or Dicken's Spenlow's due to Jorkin's. Ask the patient to remove his shirt and sit on a bath-mat (wooden square-holed seat—our pati of wood) and pour slowly cold and warm water alternately on his back running down from back of one shoulder and then down the other. In cases in which a person while asleep feels as if falling down a precipice and awakes with tachycardia and frightened, the same done so as to run down the spine every day at bath time in the morning procures sound sleep in a month's time. Splashing of such water or rather only cold on the face gets a person to consciousness if dead drunk. The respiratory act gets its rythm altered, fixation of chest is overcome, diaphragm is released and normal respiration is restored. Get him dressed up again and he can fall off to sleep. Study his offending irritant by starvation (three days on mere water has cured some) and gradual allowing of articles of diet ; or study his professional irritant flour of baker, flowers of gardeners, lotions of surgeons (as in cases of eczema), peculiar smell in X-ray rooms (X-ray dermatitis due to not wearing lead rubber gloves) or of iodoform in out-patient hall, spices of grocers, coat of coal-dealers, cement of slab workers in R. C. C. costruction etc. marking it out (offending culprit) and stop it.

Much tea or drinking of spirits act by increasing heat in body or irritating the throat and cause a predisposition to the attacks. Nose blocking as a cause is relieved by drinking water (through the nose) by the nose early morning, not the tap-water but newly drawn fresh well-water. Coffee being cold increases

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constipation and tea promotes indigestion—over and above tea at odd hours destroys hunger. The choking of the nose and catarrh and resultant asthma due to constipation are banished by a dose of hydragogue purgative. The hobby and fashion of inhaling camphor or a synthetic only destroys the powers of keen perception of the olfactory nerves, lobles and the Schuciderian membrane of the nose, granting that menthol by benumbing fore-head nerves stops headache and camphor applied to a cavity allays tooth-ache (little camphor rolled up in cotton-wool cures tooth-ache as does chloral hydrate). In cases of dry nose or excessive nasal discharge (rhinitis sicca or catarrhal), pure cow's ghee slightly warmed and a few drops put into the nostrils will rectify the conditions. Abdominal breathing below umbelicus to be held in fixed hollowed pose on expiration and thoracic breathing only done for some time daily will (a yoga feat) alleviate severity of attacks. Mucin is a natural sticky lubricant for nose and intestines, but smoking, snuffing and pan-chewing spoil nasal discharge, irritate posterior nares, uvula etc., lower resistance or first line of defence and conduce to cough, bronchitis and bronchial asthma. It is noteworthy to record that B. lepra causes anaesthesia as nerves waste, tissues decay and atrophy and power of smell is lost. So too in a fall on the face, if nose membrane be smashed accidentally in head injury, sense of smell is lost but asthma does not develop or follow. Slight fomentation with red brick pieces heated and wrapped in cloth is as good as a rubber hot water bag or electric bag or a white peat brick or mud-bath. Stay at a sulphur water spring and drink of the same water may do good. Simple change from sea-level place to high altitudes or the reverse, from moist place to dry or vice et versa is a blessing Mere change of drinking water from tap to river or well is a boon. Don't close freshly oil painted room, for if closed and if any one were to sleep inside it, the eyes

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burn and chokig is experienced. Always keep fresh oil painted place open, the chemicals for free ventilation takes off emanations of the chemicals in paint, e.g. arsenic in green paints. Some people close all the doors and windows, switch on the fan and sleep but they forget that the room is kept cool with no fresh air but by the enclosed volume of room air only, as in refrigeration of cadaver bodies kept in underground room in preparation for dissections in anatomy hall.

In the same way enthusiastic relatives and officious neighbours crowd in a patient's room and utilise all the fresh air at the cost of the uneasy patient, There are new injections of curcuma longa for tropical liver, blood purification, skin affections and feeling of heat.

God being wiser that man gave a crop of curcuma to the tropics. A little powder is daily used as a culinary article to continuously act on stagnant bile in hepatic region and gall-bladder to promote its flow, to overcome lethargy of the bowel, stimulate peristalsis, destroy microbes and germs as an antiseptic. A little mixed with "gool", "gud"-molasses and eaten at bed-time stops hacking cough. By less work or exertion we can't conserve energy and lengthen life nor can we by overexertion, strain and stress. Exhaustion shortens life and fatigue destroys hope and energy. It is not mind that gets old, it is the body which turns infirm, if not adequately remunerated, for more heat gives more sweat, less urine and saps the body. In tropics, life is burnt sooner. Sun is gracious in destreying tubercle bacilli for ten hours out of twenty four, thus giving no change for a quartz mercury vapour lamp to do his work as in the temperate zone.

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CORESPONDENCE

To

KAVIRAJ M. K. MUKHERJEA,

Editor, JOURNAL OF AYURVEDA.

Dear Mr. Mukherjea,

I have been at Wardha all this time. Mahatmaji told me the correctness of the theories of Ayurveda has to be proved for him and that an ounce of practice is more than an ounce of theory. He has given me a few obstinate cases which proved hard for allopathic doctors and said that if I cured them he would give his certificate for Ayurveda. I have accepted the challenge and they are getting on quite well.

1. Case of dilaled heart. A nephew of Mahatmaji, who on account of hard work at Tripuri Congress without regular food and without sleep for days together broke down his health. He is laid up in bed with Bronchitis and other complications. Age about 30 years. He has mitral regurgitation of 4 or 5 monnhs standing.

2 Another, aged about 42 years, is the manager of the Asramam. It is a case of Chronic Asthma with very delicate stomach and occasional bleeding from the nose, also piles troubling him occasionally. His weight is only about 80 lbs.

3. The third is aged 45. She has been having Osteo Arthritis for 4 or 5 years. Pain in knee joints tnd ankle joints, which makes

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walking most difficult and painfu . Pain in the loins and false growth in the tissues.

Fortunately all the three cases are improving. My treatment for the heart case is gentle massage for about an hour by an expert here, who had a special training under me for about a week. Then nice hot bath, Aswagandhadi Leham, one fourth tola in the morning and rose bud and Ikshurasa leha at night. With the treatment, he is now able to walk comfortably about a mile. He is eating fairly well and improving in weight and pulse.

The second case. I have been treating with half a teasponful of fresh vasa syrup, prepared here with the leaves obtained in the garden. He is also having good massage and bath daily. He had no fit for two weeks and is slowly improving and is walking out. No Adrenaline or Euphedrine, to which he was used before.

The third, the lady, is having fomentations with Arka leaf and poultices with Nirgundi and Tamarind leaf crushed and boiled with castor-oil into a mass. Internally, she is having Mahayogarajagugulu and decoction of panchakola with Draksha and Guda.

There is a fourth case of Leprosy of ten years standing. He is an old jail-mate and friend of Mahatmaji, a great Sanskrit scholar and very much respected for his learning. He is 60 years of age. He had 6 or 7 ulcers, when I took up the case. They have all quickly healed up in the course of a week. I gave him half a grain of Talaka Bhashma and half a grain of Tamra Bhasma, as also an oil for application over the whole body.

So here is my report about the cases. I meet Mahatmaji almost every-day, hold discussions concerning Ayurveda whenever possible. On 19th instant, I suddenly got an acute attack of Malignant Malaria. Temperature shot up to over 105°. Blood was taken for examination

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at once and declared to be malignant and serious. I was pressed to take quinine injections, but I tried to avoid it, having confidence for the last 20 years in Seethamsurasam Compound and Panchatikta. I waited for 24 hours. Then I had to request the Lady Doctor Sushila Nair to take up my case as Mahatmaji was very particular that I should have the injection and treatment with full doses of quinine.

I have had several talks with Mahatmaji. He has got great respect for the great names, who have devoted their life to Ayurveda in days of yore. His question is—"where are those great men now ?" It is for us to answer him. Regarding his help and support for Ayurveda, his reply is that, although at this age and with his frail health it is not easy to spare his time for this new department of activity, he would give all his support to our movement for Ayurvedic regeneration, provided we are found to be stable.

Sd. A. Lakshmipathi

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News and Notes.

Calcutta.

Quacks mostly from the Provinces of Bihar and Orissa, help the Zoo authorities financially to the extent of about Rs. 4000 per year.

This yearly amount they pay for a substantial quantity of urinary excretions of the rhinoceroses kept in the Alipore Zoo, which, these quacks consider, possess marvellous medicinal properties for curing such human illness and ailments like malaria, asthma, enlargement of spleen, lungs trouble, etc.

The quacks have their Calcutta agents to negotiate with the Zoo authorities for receiving this substance. The keeper of the rhinoceros, according to the arrangements, every morning holds the substance in a tub and subsequently distibutes it in glass bottles, each of which sells at about Rs. 1-10.

The practice has been goingfor o long time. Of tate Dr. R. N. Bose, Superintendent, Zoological Gardens, has forwarded to the School of Tropical Medicine a quantity of such urine in order to get its therapeutic value scientifically ascertained.

Bombay.

The Government of Bombay have appointed the following persons as members of the Board of Indian Systems of Medicine under the Medical Practitioners' Act 1938.

Dr. R. H. Bhadkamkar, (President), Vaidya Jadavji Tricumji, Mr. Popat Prabhuram, Vaidya P. G. Nanal, Vaidya Gangadhar Shastri Gune, Vaidya J. G Kulkarni, Mr. Bapalal Garbaddas, Mr. B. C. Lagu,

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Shifa-ul-Mulk Hakim Rashid Hamed Khan, Hakim Fazli Rahim, Hakim Mahomed Quassim Chichivala, Shifa-ul-Mulk Hakim Mir Sarfraz Husein and Mr. Damodardss V. Mehta (members).

Dr. Bhadkamkar, the President, was educated in Bombay. He passed the M. A. examination of the Bombay University in 1908. Two years later he passed the L. M. and S. examination and took the M. D. degree in 1915. He has been a registered medical practitioner since 1913.

Dr. Bhadkamkar was, for a time, principal of the National Medical Collage, Bombay and was instrumental in collecting funds for that institution. He has studied the "Ayurvedic" system of medicine and taken a keen interest in its promotion.

Seagon, Wardha.

Bhisag-ratna A. Lakshmipathi has beer here for the past couple of months in connection with treatment of a few intractable cases in Gandhiji's Asram. Gandhiji is taking a keen interest in the superior Ayuvedic treatment of the cases. Pondit Sib Sarma, Ayurvedacharya of Lahore, President-elect of the ensuing 29th Session of the All India Ayurved conference to be held at Jodhpur from the 19th December, 1939, has also arrived here to have an interview with Mahatmaji for discussion of an effective constructive programme of Ayurveda.

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Dr. A. Lakshmipathi's Interview with Gandhiji at Segaon, Is Ayurveda to be studied or the British Pharmacopea to be enlarged ?

While returning from his usual walk at Segaon on the 30th September 1939 at about 7 P.M. Gandhiji invited Dr. Lakshmipathi for a talk. Among those present in the company were the members of the working committee and Presinent of the Congress, Babu Rajendra Prasad, Sarder Vallabha Bhai Patel, Sjt. Jairamdas Daulatram and Sjt. Mahadev Desai, Gandhiji's private secretary. After some remarks about Doctor's inability to speak in Hindi, they began the conversation in English. Dr. Lakshmipathi.—I have delivered two lectures to-day at Wardha—one at the Vidya Mandir Institute and another at Maganwadi. I found that the teachers are very eager to learn Ayurveda. My attempt is to conserve through their work in the Wardha system of teaching, all the herbs that are now going to waste in village parts.

Gandhiji.—Very good. This is a thing that should be done.

During the course of conversation, Dr. Lakshmipathi said, "I am very sorry to remark that even after two years after the advent of the National Government into Office, nothing substantial has been done for the advancement of Indian Medicine. Like all other arts and industries, Ayurveda has suffered for want of state patronage."

Gandhiji.—Why should you want state patronage ? If Ayurveda suffered it is the fsult of the Ayurvedic Physicians. I have been in touch with reputed Ayurvedic Physicians since 1891. There is no research. They have become lazy. They are themselves to blame if Ayurveda has gone down.

Dr Lakshmipathi :—How can you expect research when all state patronage is denied to them ? When in my province of Madras nearly a crore of rupees is spent on the Western system, and little or nothing done for Indian Medicine, how can any research be expected from us ?

Gandhiji :—You should not be in a hurry. You must wait.

Dr. Lakshmipathi :—I know that you are very busy with other important matters, and that the Congress Government can-

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not afford to spare much money. I do not want your money. What I want is state recognition of the village physician and his services to the state. Once this is done, all the resources in drugs that are now wasted will be conserved. Two things are urgently needed. (1) One is to encourage the village physician and to improve his knowledge so that the import of foreign medicines may be checked to a great extent. (2) The other is that every allopathic doctor in service should know the fundamental principles of Indian Medicine. When the I. C. S. men are made to learn Hindi and other languages in the Provinces, why should not the allopathic doctors be compelled to learn Indian Medicine? A course of six months will be enough to teach them the fundamentals so as to enable them to use the common drugs. After all, 90 p. c. of the populatiou have recourse to Indian Medicine.

When the foreigners are exploiting our country so badly, and when this can be easily avoided, I cannot afford to wait. For instance, Isafgul, a common seed that is available in the bazar for three pies is taken to the foreign country and returned back to India, simply powdered, in order to alter its form and filled into a nice bottle, with plenty of advertisements, which they call research. It is sold at three rupees instead of three pies. He says that after a grert deal of research, he discovered a certain tropical seed, which develops into a jelly when placed in water and that this jelly is not destroyed by the action of the gastric juice or any of the intestinal ferments. In its passage through the intestines, it lubricates the canal and relieves irritation as nothing else, so far known, can do. This may be a research to him, but the Ayurvedic Physician, to whom all this is common knowledge, need not wait till the judgment is pronounced upon it by Westerners. I cannot wait after the National Government has come into power. I would have waited if things were run in the old way. What I want for encouraging research is that our Ayurvedic Colleges should attract better boys by removing the inferiority attached to them. None below the intermediate standard should be admitted into these schools and colleges. It is for this purpose that state patronage should be given to them.

Gandhiji :—When you say that Allopathic doctors should be trained for at least six months, do you mean to say that Dr. Waring's bazar medicine should be studied by them?

Dr. A. Lakshmipathi :—I am not for it. They should know the principles underlying the use of these drugs by the Ayurvedic Doctors. The Tridosha theory must be studied by them. They

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should know why a particular drug is used to check vata and another for pitta and so on. The theory based on the Trigunas, Satwa, Rajas and Tamas is more important for the study of disease in man, than the use of drugs. The angle of vision must be changed. They must give up their spectacles that always look to West for their inspiration and guidance.

Gandhiji :—Then, you must first change my spectacles. I have tried to understand these things. But no two Ayurvedic doctors can agree, how can you expect others to follow them. Dr. Gananath Sen of Calcutta says one thing and another Doctor of Poona (he meant Dr Paranjpe) says that Dr. Gananath Sen is absolutely wrong. You would have followed the controvery that was carried on some time ago.

Dr. Lakshmipathi :—I know all about. I was the president of the All India Ayurvedic Maha Mandal. I have been in touch with both the doctors. There will be controversies, but that does not mean that there is no scientific basis for Ayurveda.

Gandhiji :—You would have watched Col. Chopra's work. He has been analysing all medicines used in India and he is able to tell us by his research how Indian Medicines are really useful. That is what you should do.

Dr. Lakshmipathi :—I am sorry that you have missed my point. I need not wait for Col. Chopra to tell me that neem is bitter and that it has certain medicinal properties. After two years of hard labour and after spending some lakhs on experiments, Col. Chopra assured us that punarnava is a diuretic. Without the least disrespect to the useful work done by Colonel Chopra, I have to say that his work is not what is required for the development of Ayurveda at present. People who have no belief in Ayurveda may require Col. Chopra's certificate about it, but to those who know that the very name of punarnava is Sophaghni, meaning, destroyer of dropsy, such an assurance from Col. Chopra is unnecessary. Chopra's work may help the foreigner to export more drugs from India, but not so much the Ayurvedic Physician. That is why I said that angle of vision should be changed. Col. Chopra has to thank the Ayurvedic

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Physician for keeping the science still alive and for giving him all the valuable information that he receives from them and their books.

Gandhiji :—All right—change the angle of my vision. I shall be open to conviction. If I am convinced, I shall do what you want me to do.

Dr. Lakshmipathi :—I shall be glad to take your challenge. I take it as a god-send. If you give me a week's time, I am convinced that I will convert you. I have so far converted many allopathic doctors.

Gandhiji :— Take away the burden that now lies on my shoulders. I sit with you for seven days. I wonld like to study and convinced, about your theory of vata, pitta and kapha.

Dr. Lakshmipathi :—I see how fast things are moving. I hope that within a week, you will be free from this pressure. I shall wait till you are free, and shall be glad to do all in my power to convince you.

By this time Gandhiji's cattage was reached, and it was decided ihat after Gandhiji's return from Delhi, the studies should be taken up in right earnest.

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A Valuable Advice to the Readers.

—Readers are requested to help us in making this prescription known to one and all, young and old, rich and poor, by showing this paper to their friends, relatives and neighbours. By doing so they will be doing a good service to their Motherland.

I am the son of a respectable well-to-do- man. In my young age I got entangled in evil company, and falling a victim to varied diseases, my youth was wasted. My rosy looks became pale, my body became weak and my eyes sunk into the sockets. My friends and relations used to ask me the reason of this, but I could not confess the truth to them but I went on spending exhorbitant sums of money secretly after well-known Doctors and in purchasing advertised medicines but all were fruitless. At last I was tired and gave up all hopes. Luckily I chanced to go to Kashmir on business. One evening I was airing. I happened to arrive by the foot of a mountain two miles distant from Sri Nagar. It was very cold. I was lamenting over my lot and condition when of a sudden, I saw a hairy Mahatma, coming towards me. His looks shone with a brilliancy When he came near me, he saw me shivering. in cold and enquired if I was suffering with cold. I was frightened at first but later I mastered up courage and replied in the affirmative. He felt pity on me and gave me a green herb to eat. Dear readers, I solemnly declare that within less than a minute my body became warm like fire. Seeing this miracle I fell on Mahatma's feet and tears instantaneously flowed from my eyes, He enquired from me in a sympathetic manner the cause of my being alone in the jungle at sunset and weeping. I confessed to him truthfully my painful tale. That honest Sadhu told me that if I resolved honestly, he could liberate myself from these evil habits and highly profit if I placed my service for the welfare of the public. With folded hands I faithfully promised to do as advised. Then the Mahatma took me to his Cottage. There he dictated to me one medicine to eat and one for massage and got a solemn promise from me to give it to others who are in the same sad state I prepared the medicine according to the directions of Mahatma and gave them a trial. I honestly declare that within seven days my trouble disappeared and vitality and strength was restored like electricity in such manner that I could not control myself. But If continued the medicines for 15 days as directed by Mahatma. I could easily digest, 3 to 4 seers of milk daily. My body became rosy, strong and robust. It is needless to say that I felt like a man. It is since 11 years that I have not felt the need of any medicine. By the Sadhu's grace I have now 3 sons and thousands of people have regained their vitality and manhood with this medicine. The sun may rise from the West instead of the East, but this medicine is an unfailing remedy. According to my promise with Mahatma I am advertising this medicine from place to place in every home. This medicine cures like magic all diseases such as loss of man-power, weakness, Diabetes—fresh of chronic, weakness of nerves, and veins getting manued and infirm etc. In short this medicine gives you true health and vigour. Healthy and fastidious can enjoy the real pleasure of youth. If you want to enjoy the bliss of youth in your old age, you must try this medicine. It can be taken in any season. It does not contain any intoxicant or harmful ingredient. PRICE—Kashmiri Pills for 15 days 30 doses Rs. 5/- Kashmiri Massage Oil, One phial Rs. 3/- Never in your life you will need any other medicine after taking this medicine.

N. B.—I am not a Doctor or Physician : nor this is my occupation. Hence no one should write to me for any other medicine. This wonderful medicine has saved me from the jaws of death, therefore I am fulfilling my promise. It is sin for me to make any profit from the sale of this medicine according to the behest of Mahatma. Hence no one should send for more quantity of this medicine than what is necessary. If this medicine does not cure you, you can honestly say so and get a refund of your money. If inspite of this, a man does not take the benefits of this medicine, it is his own bad luck. From foreign countries 20sh. in advance with the order.

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